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SCIENTIFIC CHRISTIAN THINKING

HOWARD AGNEW JOHNSTON, PH.D., D.D.

SCIENTIFIC CHRISTIAN THINKING

BY

HOWARD AGNEW JOHNSTON, PH.D., D.D.
PRESIDENT CHICAGO CHURCH FEDERATION

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SCIENTIFIC CHRISTIAN THINKING. II

PRINTED IN THE UNITED STATES OF AMERICA

725.

TO MY DAUGHTER
MARY JOHNSTON STEVENSON

PREFATORY NOTE TO THE SECOND EDITION

In the Prefatory Note to the first edition the author reported the fact that he had been asked to suggest a book which could be placed in the hands of thinking young people which would show that one is in full harmony with scientific thinking when holding to the fundamentals of the Christian religion. He did not know of such a book, nor did friends of whom inquiry was made. The opinion was expressed that a book of such sort would render a real service.

The many kind and generous commendations of the book from many sources have confirmed the conviction that it has a place. While the author had mature young people in mind, leading to the title *Scientific Christian Thinking For Young People,* several friends have suggested that it is as helpful to older people, and that the shorter title *Scientific Christian Thinking* would have an advantage. Hence that is now given. The retention of the material as given in the former edition will serve to continue to emphasise the fact that the author has the young people specially in his thought throughout the book.

In the earlier edition Chapter VII was under the title "Science and Evolution." While making brief statement of his appreciation of the fact that many scientists who espouse evolution are Christians, the author did not emphasise, as the facts deserve, the growing influence of positive Christianity in our col-

leges, and his conviction that the wholesale condemnation of teachers of theistic evolution is not justified. The facts contained in the chapter as formerly written are condensed, showing the vulnerable points in that view of evolution which finds no place for special creative acts. More space is given to Professor Dana's discussion of the Mosaic account, and some new material is introduced. The chapter is now entitled "Christian Faith and Evolution," which is more in keeping with the general purpose of the book.

We have recently celebrated three hundred years of progress since the Pilgrims landed at Plymouth Rock. Every student of history knows that the accepted explanation of the growth of our Republic is the fact that these men and women were sincere Christians. They laid the foundations of our best life and most beneficent institutions in the Christian religion, and sought to practise their convictions in daily living. Hence American young people who face the task of testing the various attitudes of thought which are to be found in our day, should ever remember that *American history has made unescapable the favourable presumption that Christianity is trustworthy in its teachings and wholesome in its life.*

In the conviction that scientific thinking will lead us to know the truth that makes men free in every realm of liberty, the author ventures to send forth this volume with the prayer that it may prove helpful to many.

H. A. J.

Chicago, 1923.

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SCIENTIFIC CHRISTIAN THINKING

SCIENTIFIC CHRISTIAN THINKING

Chapter I

THINKING YOUNG PEOPLE OF TO-DAY

Every year brings a host of young people to the gateway of truth, facing the task of thinking their way through the questions of life and duty. This task no one else can perform for them. A ready-made faith, without earnest inquiry, without the struggle of the soul against doubts and through questionings, may be put on like a garment; but it can never work into the life to the point of renewing the mind, and then work out as a clear conviction that becomes the compelling rule of daily living.

Religion must be real in the sense that it must be intellectually consistent with one's appreciation of values in all life, never doing violence to one's intelligence. The honest student can only believe that which he recognises as being reasonable.

Nothing is taken for granted in our day. We hear everything questioned, God, the Bible, government, and even the sanctity of the home. The whole philosophy of the social order is being attacked. The intellectual difficulties encountered by young people in finding

their way to positions of confidence on many subjects are very real.

Freedom of inquiry must be encouraged. At the same time wise guidance is essential to successful study. Intelligent young people should take a thoughtful look at a rose-bud, and realise that it is not yet in flower. An open mind is a mark of a growing soul.

Only the man who has been through the struggle can be helpful to any one who is striving to build the intellectual sanctions of the Christian religion. One who has looked into some of the pitfalls, who has made mistakes himself and found it out, who has tried various paths that proved to be blind alleys, and who has come back to the main road again, can have largest sympathy with those who try to imagine that they have arrived, but know in their inmost souls that they have not.

THE SCIENTIFIC ATTITUDE IN INQUIRY

Very often a student's religious experience does not grow with his intellectual progress. A common explanation of this fact is that he is not ready to go into the laboratory of religious realities in the same spirit in which he tests teachings in chemistry and physics. Hence he often comes to feel that questions of religion are outside the realm of proper intellectual study. Later on, when he discovers that many strong men and women have a vital religion, to which he is a stranger, because of his ignorance of religious values, he hesitates to change his attitude and make an honest study of the neglected subject.

Of course such an attitude is not scientific. The

scientific attitude demands an open mind towards manifest facts everywhere, with a courageous purpose to throw over any predispositions that the new facts do not justify.

It is an unfortunate fact that many institutions of learning are not marked by a well-balanced system of teaching which guards the student against a one-sided idea of truth. Many specialists are interested only in their one specialty, and do not help their students to realise that it is but a part of a much larger whole. The result is that the total effect of the teaching is not constructive or wholesome.

Dr. Harry Emerson Fosdick knows our college life. In a recent article in the *New York Times,* he declared that we have reason for "anxious concern lest the youth of the new generation may lose that religious faith in God and in the realities of the spiritual life on which alone an abiding civilisation can be founded." He further says: "Many students are without chart or compass as far as guiding principles of religion are concerned."

TRUE EDUCATION MUST DEVELOP WORTHY IDEALS

True education must achieve a balanced training that shall not neglect the moral and spiritual nature of young people. It must lead to worthy ideals of manhood and womanhood. The training of the classroom should send out the student furnished with guide-posts to indicate the way of the development of noblest character. Too many institutions furnish no such guide-posts.

Dr. John R. Mott has said: "It matters not how well

educated a man may be, if he goes out into the world with a corrupt heart, an ungoverned will and low ideals. He is a menace to society and a source of weakness to the life of his nation. Right ideals must be implanted. The springs of conduct must be touched. This is only tantamount to saying the life and principles and spirit of Jesus Christ must be brought to bear on all men individually and upon all their relationships."

That is to say, thinking is a moral activity, and must be to some purpose. Learning and science divorced from the building of character, and ignoring the value of spiritual passion, can never uplift the race. Honest doubt may be an evidence of sincere effort to find reality; but *it always seeks reality in order to live it.* Right living can never be based on wrong thinking. The honest thinker will give loyal allegiance to the best he knows.

RESPONSIBILITY OF LEADERSHIP RESTS ON YOUNG PEOPLE

Equally vital is the necessity which rests upon the leaders among our young people to accept the full responsibility of their leadership with sobered minds. They must give place to the gripping conviction of this responsibility, and accept it with courage and eager determination. This means to be thoroughgoing themselves in establishing their clear convictions regarding the supreme values in human life.

One vital suggestion is offered as a help in developing strong purpose to "make good" in realising the life that is worth while. It is to cultivate the *posi-*

tive and constructive attitude toward all subjects in the realm of inquiry, rather than the negative and destructive attitude.

Recently a young man arranged for an interview with the author to discuss the problems of religion. He asserted his dissatisfaction with his attitude toward Christianity, which was unsympathetic; yet seemed to think he was justified in it because he could not find a satisfactory ground for an intelligent faith. He mentioned some comments about religion made by men who were agnostics on the subject.

After a brief conversation, we asked him: "Do you realise that everything you have said has consisted of negations? You have not said one word to indicate a positive attitude toward anything. You must know that *negations can get you nowhere.* If you remain where you are now, you can never arrive. You know that negations lead only to destructive results in the end, and make any constructive convictions impossible. Moreover, you must realise that *a constructive program is the only one that can lead to a life worth while.*

TURNING FROM THE NEGATIVE TO THE POSITIVE ATTITUDE

He was manifestly astonished, and frankly confessed the fact, which he had not realised. He was cherishing a certain intellectual pride in his agnostic position toward things generally. We suggested that it is easy to be critical, but that *the world needs builders who are always constructors* and make all the progress that is made. He was living in an atmos-

phere of discontent, and could not possibly feel established in anything because of his cynical spirit.

He admitted that he had never read the Gospels with an open mind toward their message. He had never given Christ an opportunity to make His personal appeal to him. He agreed that, by every possible test, Jesus Christ must be acknowledged to be the world's greatest specialist in religious teaching, and that an honest seeker after truth must give Christ a hearing.

We urged the fact that all life takes on meaning in view of personal relationships, whether between man and man, or between man and God. We further urged that the experience of the finest men and women through the Christian centuries justified the statement that one's personal relation to Jesus Christ would determine, as nothing else could, right relations to God and one's fellow-men.

He promised to read the Gospels with these thoughts in mind. We suggested a working motto, as he was feeling his way to a positive attitude toward life. It was—*Let in the light. Let in all the light. Let the light all the way in.* Some weeks later he wrote that he was making progress in cultivating the positive attitude. Still later he wrote, with an eager note, that he had established a personal relation with Christ as his Lord and Savior. All life took on a different aspect, and is now marked by a constructive influence, as a result of Christ's life and teaching.

This positive attitude is at once scientific and meaningful. Christ gives men the truth that makes us free, an adequate philosophy of life for men as individuals and communities. To establish a right relation to him,

as the world's greatest specialist in character-building, guarantees the experience of finding his truth to be the adequate light of life. In the chapters that follow we shall hope to make this statement reasonable to the candid reader.

Chapter II

WHAT IS SCIENTIFIC THINKING?

We owe a very great debt to modern science. It has opened an ever-widening horizon to the human mind. Yet many have been inclined to exalt science unduly. It should arrest our thought when we realise that what we supposed forty years ago to be accepted results of scientific research are now proved to be incorrect and untenable inferences.

We are gaining more light because we are having more science. Light is never a disturber of realities. It is always a revealer of them. No intelligent person would have less scientific research. We must have more, and still more. But we must demand that men shall be ready to accept the new light, no matter what preconceptions may be overthrown thereby.

Science has no place for prejudice, whether intellectual or religious. Science insists that mere theories shall always be held as only theories until discovered facts make them valid. Too many theories have been accepted as if they had been proved, whereas they have not been. On the other hand, many men have not been open-minded to new light, because it threatened to contravene their preconceptions. True science has suffered in both of these directions.

We may have the fullest confidence that whatever new light may come from any source, it will not be contrary to the truth which has proved its reality in

our actual experience. That involves the further confidence that *nothing essential to true Christianity will fail of permanency.*

THE PROPER SCOPE OF SCIENTIFIC THINKING

Unfortunately a few prominent specialists in the realm of the natural sciences, which involves nature below man, have been guilty of neglecting the study of the values to be found in the moral and spiritual realms of human life. Not only so, but they have assumed to appraise those higher values in view of their findings in their lower realms of research. Of course such assumptions have been utterly unscientific, for these men have assumed authority on subjects about which they are confessedly ignorant.

We had a striking instance of this unscientific assumption when Professor Tyndall presumed to write an essay on prayer. He admitted that he had no vital experience in the practice of prayer, and had not tested the teachings of those who were specialists in spiritual realities. Out of his ignorance he presumed to discuss a subject about which he was incompetent to speak.

We have another striking illustration of this truth. Sir Isaac Newton has been called the brainiest man in a thousand years. One day he was in a company where Professor Halley, the astronomer, was talking in a derogatory way about the Bible and Christianity. After a time, Sir Isaac said, in substance: "Halley, I like to hear you talk about astronomy and mathematics, for you have been a student in these realms. But you have made it very plain to me in this conversation that you have no right to presume to discuss the Bible and

Christianity, for you have no adequate experience on which to base an intelligent opinion. I have had that experience, which I have cultivated through many years, and because of it I am a Christian."

Here was the greatest scientist of his generation justly rebuking another scientist for his unscientific presumption in discussing a subject foreign to his actual knowledge, which comes from experience. Too many men in college faculties or in other walks of life, are incompetent to hold an intelligent opinion about the great realities in Christian experience, because they have ignored that realm of spiritual values. To ignore anything means to be ignorant of it.

Dr. Frederick F. Shannon, in a recent article in *The Christian Century*, asks this question: "Does not a large section of the educational world lay itself open to a just censure for teaching a one-sided and inadequate conception of human life? They look at one side of a proposition so constantly that they acquire the habit of mental and moral near-sightedness. Mr. Darwin himself is an example. His familiar and melancholy confession of the decay of his love for music and poetry is most saddening.

"Few generations have witnessed a deeper spiritual tragedy than that enacted by Darwin, Huxley, Tyndall and Spencer. By their monumental work on behalf of science they have made mankind their debtor forevermore. Yet they themselves were so blinded by the dust flying from the stones cut out of their scientific quarry, that they failed to give their own souls that genuine and definite spiritual opportunity for development to which they were entitled. The tragedy was all the more poignant because it was unnecessary. *These*

so-called educated men were terribly mis-educated men." (Italics Shannon's.)

Thus it becomes evident that the proper scope of scientific thinking must include all the values which have been discovered in the whole range of human living. We need not argue that the highest of these values are in the realm of character-building. If we were compelled to choose between being fully informed about the facts in the realm of geology, and the actual knowledge that leads to righteous living, we would decide that the latter is of greater value to human society.

THE SCIENTIFIC METHOD IN THINKING

The thinking world has agreed that the scientific method is inductive, pragmatic, empirical, resulting from actual experiment. It is equally applicable to every subject including religion. Let us note the way it works. Every fact in the range of human knowledge is touched by a mystery. However plain the fact, the human mind cannot fully comprehend it. On the other hand, there is no mystery which to-day baffles the inquiries of the human mind, but what you will find touching it somewhere a plain, undeniable fact.

There are two possible ways of approaching the study of anything. One is to approach it at the point of its fact, to accept the fact for all that it is worth, and to continue to make the most of the fact, notwithstanding the mystery that touches it. By doing this, continually developing the values to be found in the fact, one will push the mystery further back. This is the scientific method. All the progress made in human knowledge has been made by this method. Take as an

illustration the fact of electricity, touched by its mystery. It has been by making the most of the fact that we have pushed its mystery further back, thus increasing our knowledge of the fact.

But there is another way of approaching the study of anything. That is to approach it at the point of its mystery, and refuse to acknowledge the fact because we do not understand its mystery. Of course this is not scientific, and it is not honest. Any one actually desiring light in any realm will not refuse to accept the manifest facts to be had, with their values.

Yet this is what many people do in matters of religion. In fact, it is only in religion that any one ever adopts this method. No one ever refused to accept the fact of electricity, with its light and heat and motive power, because he did not understand its mysteries, which still baffle Edison and Marconi. This attitude is never justified by intellectual honesty.

CERTAINTY DOES NOT DEPEND ON COMPREHENSION

It follows that we do not need to comprehend anything fully in order to be certain of it. We may apprehend it, though we do not comprehend it. It follows also that it is not necessary to explain a fact of experience in order to be certain of it, and to declare our sense of certainty with confidence. Electricity will serve again as an example. Such confidence is entirely reasonable in every realm.

This is what we find in connection with the experiences of religion. Many are certain of the facts in religious experience, though they cannot fully explain them, especially to some one else who has never en-

tered the realm of that experience. It would be equally difficult to explain the facts about electricity to one who had never given attention to the subject.

Having this scientific method in mind, let us emphasise the truth that the greatest fact in the world is life; also that the greatest mystery in the world is life. Moreover the greatest life in the history of the world is Christ. What, then, will the scientific method require of us in our attitude toward Jesus Christ? The answer is immediate. If we be scientific, we must accept the fact of the life of Christ, notwithstanding any mystery that may attach to that life.

We must make the most of the facts involving the amazing influence which the character and teachings of Christ have exerted, and now exert, upon human history. We must continue to develop all the possibilities which lie within the range of the life of Christ, and thus push the mystery of Christ further back. Thus we will come into right relations with him, and will possess more and more the values which that relationship secures. This is scientific thinking as it applies to the realm of supreme values in human living.

Chapter III

CHRISTIAN THINKING NECESSARY

In recognising the necessary place of religion in human life, the scientific inquiry must be as to which of the religions known to men is worthy of first place in our appreciation. That will be the religion which has given the highest spiritual values to mankind.

Without indulging in any invidious comparisons, gladly acknowledging certain values in other religions, frankly confessing the failures of many Christians to exemplify faithfully the truth of Christianity, without evading any fact whatever that may have any bearing on the question, we confidently assert that no candid student of history can question that Christianity must be given first place.

The explanation of the supremacy of Christianity among the religions of men is the character and teaching of Jesus Christ. He has won the high place of being recognised as the greatest specialist in religion known to men, both in the quality of his teaching and the character of his life. Hence the religion which we exalt in this book is Christianity.

THE MATCHLESS CHARACTER OF CHRIST

Mr. Lecky, in his *History of European Morals,* declared: "It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts

of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice. The simple record of those three years of active life has done more to regenerate and soften mankind than all the disquisitions of the philosophers and all the exhortations of the moralists. This has been the well-spring of whatever has been the best and purest in the Christian life." Quotations of like import might be multiplied indefinitely.

Chief Justice Taft is known to be a man of broad and liberal culture, and candid to a degree. Soon after his return from the Orient, he delivered an address in Carnegie Hall, New York, on the importance of assisting the enterprise of Christian missions to non-Christian peoples. In that address he said: "No man can study the movement of modern civilisation from an impartial standpoint and not realise that Christianity and the spread of Christianity are the only bases for hope of modern civilisation in the growth of popular self-government. I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the peoples whom Providence has thrust upon us for guidance. I did not know until I went into the Orient. In the progress of civilisation you cannot overestimate the importance of Christian missions."

The moment we assert that Christ is the dynamic in Christianity which explains its superiority over all other religions, the question will be asked: "Which Christ?" A dozen Christs emerge at the mention of his name. There can be but one answer—the Christ

of the Gospels. Let all ecclesiastical non-essentials be relegated into the background, and let the Christ portrayed in those Gospels make his own appeal. He will vindicate his claim to be "the way, the truth and the life."

When Sherwood Eddy gave his testimony as an ambassador of Jesus Christ to several groups of officials in China, he asked them, in all fairness, to study the Gospels for themselves and get acquainted with Christ at first hand. Many responded to that reasonable request, and on his next visit to China Eddy found many of them confessing Christ as their Savior and emphasising their conviction that Christianity is the only adequate religion for mankind.

CHRIST'S TEACHING MEETS EVERY HUMAN NEED

Prof. Francis G. Peabody, of Harvard, in his book *Jesus Christ and the Christian Character,* makes this inviting statement to all inquirers: "When one turns to the Gospels, he discovers with fresh surprise the extraordinary richness and variety of the teaching of Jesus. *Each period in history goes with its question to the simple record, and finds an answer* which seems written to meet the special problem of the time." Let those who tell us that modern demands for leadership have outgrown Jesus Christ ponder this declaration of the Harvard professor, who finds Christ adequate for every such demand.

Coming closer to his reader, Dr. Peabody says: "The teaching of Jesus, even when its form is social, is fundamentally personal. Out from behind the social question emerges the antecedent problem of the Chris-

tian character. What are the traits which Jesus is most concerned to inculcate? By what kind of persons is the service of the world to be effectively undertaken? Is the character trained in the way of Jesus fit to meet the demands of the present age?"

Note the answer which our author gives: "Such an inquiry would seem to be peculiarly free from difficulty. It appears to lie on the very surface of history, and to require no venture into the depths of criticism or speculation. Nothing would seem to be more easily determined than the kind of character which is inspired and exemplified by Jesus Christ. A return to the teaching of Jesus is essential if Christian ethics is to have a hearing from this present age."

THE MAJORITY OF LEADING SCIENTISTS HAVE BEEN CHRISTIANS

Since the Renaissance, when modern science had its beginnings, the vast majority of leading scientists have been Christians. The popular mind has not realised this fact, because five or six prominent scientists have not been Christians. From the days of Copernicus and Galileo, of Kepler and Bacon, of Newton and Kant, down to our time, most of the men who have made real contributions to scientific knowledge have been loyal followers of Jesus Christ. Among them may be mentioned Hugh Miller, Agassiz, Linnæus, Livingstone, Virchow, Lord Kelvin, Dana, Gray, Pasteur, Liebig, Romanes, Ampere, Faraday, Mendel, Maxwell, LeConte and many more who might be mentioned.

The logic of the foregoing statements and testi-

monies is clear. There is a new day awaiting the sincere seekers of the solution of the problems to be found in the pathway of human progress. It is the day of Jesus Christ. He is the supreme teacher of the truth that vitalises human life with that spiritual quickening which is the soul of the highest culture. His way is our hope. The actual experience of history points to him as to no other, as we seek an adequate program involving all the relationships of men.

THE WORLD NEEDS CHRIST'S LEADERSHIP

It would be difficult to find a more cogent statement of the need of the leadership of Christ in the life of our time than was made in a recent article in *The Continent* by Dr. William Pierson Merrill, of New York City. He said: "The world waits in its desperate need, crying out for a Savior. And it will wait until we Christians are ready to take as our sole and sufficient faith the conviction that Christ and Christ only is the Savior of the world; until we get into the temper that does not care much about anything except to get him, his way, his ideals and his spirit into the life of the world in all its phases."

He declares that believers must be faithful and fearless in saying "to business leaders and working men and social theorists and all the world, that the only way out is the way of Christ, the way of frankly accepting Christ's ideals as the way to do business, putting service in the place of profits as the standard of success, putting and keeping personal and human interests above all property interests, humanising and Christianising the whole business and industrial order. . . . You are

doomed unless you take the way of Christ, at any cost."

Of the larger field of Christian conquest, Dr. Merrill said: "No league or association of nations will ever work, or be more than a dream on paper, unless there come through all nations a great spirit of good will, of mutual respect, of patient consideration in their dealings with each other. And what is that except to say that there is no salvation, no durable peace, except through Christ? His spirit must rule, that spirit which is the antithesis and the denial of racial hatred, of national selfishness, of suspicion and distrust, which thwart the fairest plans. There is no salvation for the international order except in Jesus Christ. All through the world's life there is an impotent waiting, an inarticulate longing, for the force that can save the world out of its distress. And the only answer is Christ."

Chapter IV

THE EXERCISE OF FAITH UNIVERSAL

By faith we do not mean credulity. Some people seem to think that religious faith is a sort of blind acceptance of teaching, without the ability to justify that acceptance by vigorous intellectual sanctions. There is an intelligent Christian faith which is actually scientific in its character and exercise, and which is the inevitable possession of those who faithfully and fearlessly face all the light that may be brought to bear upon the big questions of religion which demand investigation and decision.

This intelligent faith is so grounded in actual knowledge, in personal experience, in repeated testings, that it often goes beyond the point of clear and strong convictions, and carries in it a sense of certainty that cannot be shaken by doubts or fears.

Yet when we come to discriminate between faith and demonstrated knowledge, it must be kept in mind that faith supplements knowledge and rests upon it. Thus the apostle John, in explanation of his faith in Christ, asserts in the beginning of the first letter which bears his name: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; that declare we unto you, that ye also may have fellowship with us." The certainty of actual experience is the basis of his intelligent and necessary faith.

HUMAN KNOWLEDGE IS LIMITED, HENCE FAITH

There is a superficial notion that faith is peculiar to the realm of religion, whereas it is being exercised in every walk of human life. The necessity for the constant exercise of faith is found in the fact that the human mind is limited in its capacity. It is hung up between the infinite and the infinitesimal. No man can imagine the end of space, for he could immediately think of going beyond that point.

Nor can we imagine the infinitesimal, for you can think of the smallest particle of matter being half as large. It is because of this limited character of the human mind that we must supplement actual knowledge constantly with inferences, beliefs, which reach beyond the point of knowledge, but which rest upon what we do know. Moreover, this is intelligent faith, a reasonable exercise on the part of men.

WE EXERCISE FAITH EVERYWHERE

We are told the business world transacts ninety-five per cent of its business on paper, which is a series of "credentials," indicating faith on the part of people who do business with each other.

A happy home could not exist without faith. Too often it is impossible to maintain because of suspicions and betrayals, until faith is gone, and the home life is shattered. In every case intelligent faith is based on actual knowledge and experience.

In the realm of natural sciences there is a vast exercise of faith, to which we must make special reference. We find no fault with it, for it is as unescapable there

as everywhere else. But we must realise that it is the same kind of faith that is exercised in matters of religion.

Take the science of geology, where specialists have given out various statements about their belief concerning the age of the earth. No two agree. Positive proof is impossible. Each man based his conclusions, his beliefs, on certain data, which he felt would justify his inferences. It was a matter of faith, a justifiable faith, yet faith.

Or take the science of physics. Some physicists tell us there is no such thing as luminiferous ether. Most scientists think there is. There is no final demonstration possible. It is a matter of faith. Remember, we do not object to it. We cannot get along without it.

Or take biology. Darwin believed for years that the so-called process of natural selection, in the transmission of persistent variations through ages of time, explained the origin of species in plants and animals. Hundreds of students of science have believed it, mainly because Darwin said so. It is a fine instance of faith, without personal investigation. But Mendel's law, as we shall see in a later chapter, has proved that natural selection is utterly untenable, and leading scientists have discarded it. Here was a faith bordering very closely on credulity.

Now suppose a man who is one of the greatest leaders of the world's life should take his place beside these scientists. For instance, a man like Gladstone, of whom Lord Salisbury said that he was not only a great financier, not only a great scholar, not only a great statesman; but also and most of all a great Christian. Suppose Gladstone should say to them: "Gentlemen, I

too believe something, which is based on the most real experience of my inner consciousness. I believe the life and teaching of Jesus Christ have wrought into human life the most powerful transforming influence ever known to mankind. I am compelled to believe that the change which Christ has wrought in my own life justifies my position. It is my unshaken belief that Christ brings to mankind the greatest blessings ever offered to human beings in the realm of spiritual values."

What must we say of the reasonableness of Gladstone's statement? There is only one possible answer. If we be true to scientific principles, on which intelligent faith is based, we must say that Gladstone's faith is a reasonable, a logical, a scientific faith, an unescapable conviction resting upon the most vital experience of reality he ever knew. And exactly this faith is possessed by thousands of intelligent and sincere Christians.

FAITH IS POSITIVE AND CONSTRUCTIVE

It is very important to recognise the fact that faith is always positive and constructive, and therefore certain to be helpful. Doubt is negative, and cannot contribute to stability. Many people will tell you they cannot believe various things for various reasons. In later chapters we shall consider many of the problems which unbelievers present for solution. The point to be noted here is that these people, in their negative position, have no philosophy of life which they can offer as a better substitute for the Christian position. They have no solution to offer to life's problems that

will bring light and hope, comfort and peace, courage and strength to the soul.

Yet these same people often think of themselves as being broad-minded, and of Christians as being narrow. But what is the fact? No one can be broad-minded who does not have a philosophy of life, which takes all the facts into account, and offers light upon our way. The Christian philosophy of life is big enough to cover all the facts in human experience. Hence the Christian is broad-minded as others cannot possibly be. It is the unbeliever who is narrow and superficial, when he comes to solutions for the problems of the immortal soul. His negations are helpless to bring satisfaction.

The reason for the Christian's breadth of vision, his wide-spread sympathy with every fellow-man who needs light on his pathway, is his *experience of the fact* that Jesus Christ has shown mankind the way out of the darkness into light, the ability to meet him at every point of need with help and strength, with cleansing and victory. He realises that *Jesus Christ is the broadest-minded man that ever lived.* Hence he gives open allegiance to this sufficient Savior and his program for the redemption of the world unto the fellowship of God.

Chapter V

THE CONVERSION OF PROFESSOR ROMANES

Several of the statements made in the preceding chapters find illuminating illustration in the striking experience of Prof. George J. Romanes, of the University of Cambridge. He held the chair of Biology in that university and was editor of the periodical entitled *Nature*. His influence was great in the realm of the natural sciences, and he was active in current discussions of the evolution problems. He was called the greatest Darwinian after Darwin.

Early in his career Professor Romanes published anonymously a little volume entitled *A Candid Examination of Theism, by Physicus*. In that book he said he could not believe in the existence of God, nor in the immortality of the soul, because he could not demonstrate the reasonableness of either view to the satisfaction of his intellect. He felt compelled to take his place with the agnostic materialists and atheists.

But he was not satisfied. Very frankly he confessed that he had no such happiness in his unbelief as he once had in his faith in God and a spiritual interpretation of the universe. He was thoroughly candid, and was seeking for light which would restore to him the satisfaction he had lost.

One day, while using his microscope, he suddenly stopped. The idea occurred to him that physical forces have an intelligent power back of them which explains

their movements. He asked himself this question: "Since science demands experience as the basis for intelligent conviction, is there anywhere in the range of experience the presence of an intelligent power that is an adequate explanation of the movement of physical forces everywhere apparent?"

THE SPIRIT NATURE OF THE HUMAN WILL

Immediately Romanes thought of the human will, and of the self-conscious, intelligent, volitional being, who finds expression of that will in the control of physical forces. I decide to lift up this book, and the book comes up. Why? Just because I willed to do so. Then Romanes recalled that Alfred Russell Wallace had emphasised the fact that the will is of the nature of spirit, and that it is of the nature of spirit to control physical forces.

The great realities in any company of people are not anything you can see or feel. They are the invisible spirits in communion with each other, as they give expression to their presence and thought and power. You should never say, I have a soul. You should always say, *I am a soul.* Moreover, the spirit reaches far beyond the basis of his activity in the body, along the lines of the media of communication and activity with which he is familiar. That familiarity now involves far more than was known a few years ago. We sit down in Chicago and talk to Boston or San Francisco, and a thousand miles are annihilated in an instant.

With some such thoughts Romanes visualised the significance of the fact and nature of the human spirit. He quickly realised that he had not been scientific in

calling himself a student of nature, for *he had been ignoring the most important part of nature, namely, human nature.* He had been studying nature below man, and had been judging the higher realm by the knowledge of life he had acquired on the lower levels. It is never justifiable to interpret man by the creation below him; yet this is exactly what many natural scientists have done.

Romanes also saw that the uniformity of law and the solidarity of the universe compelled him to infer that back of all physical forces there is an intelligent, volitional being of the nature of spirit, who controls the universe of worlds and determines their processes. This Being must possess unspeakably vaster reach of thought and power of control.

Then this great biologist began to study man, as he had not done before. Very soon he was profoundly impressed by the evidence of the religious instinct in man. Biology had taught him that whenever instinct appeared in any form of life, it always pointed to something which satisfies the instinct. Romanes again accepted the necessity involved in the uniformity of law, and became convinced that the religious instinct in man pointed to moral and religious attributes in the being who ruled the universe.

Thus he came to what is called the theistic position, *compelled to the belief in God by his fidelity to the scientific method.* That was in the year 1890. In that year the magazine *Nature* carried a discussion about various phases of the theories of evolution. One of the contributors to that discussion was Dr. John T. Gulick, of Osaka, Japan, a Christian missionary with decided ability as a naturalist. Romanes said of him:

"He brings the most profound intellect to the discussion of the subject."

ROMANES INVESTIGATES CHRIST

On Christmas day, 1890, Romanes wrote to Gulick: "I have long wanted to ask you a question, for two reasons: First, because I know a man of your intellect would not believe anything without a good reason; second, because I know you would not profess to believe anything without being sincere. I wish to know *how you can believe in Jesus Christ as the Savior of the world.*"

Dr. Gulick's answer to that question is published in the *Bibliotheca Sacra,* for April, 1896. Two points he stressed. He said: "I ask you to approach the subject with me from the viewpoint of biology. The science of biology always recognises a new type of life because it exerts an influence upon its environment different from any other known. *Jesus Christ has exerted an influence upon his environment different from that which any other type of life has exerted.* Biology must take all life into account, and must recognise Christ as a new type of life in the world. Study the history of humanity, as it has been influenced by Christ, and we cannot escape the conviction that he reveals a type of life unique and unparalleled."

Romanes was impressed even more powerfully by Gulick's second point. He said, in substance: "I am afraid that you have made the mistake that many men make of supposing that the intellect is the only organ of evidence to the soul. The affections are also an organ of evidence to the soul and the will is an organ

of evidence to the soul, especially in the realm of personal relations. While this evidence is never contrary to the intellectual appreciations, it is distinctive in revealing truth and reality which the intellect cannot reveal."

Romanes declared that the day this truth broke upon his appreciation was the greatest day of his life. He said: "I believe in the Copernican theory in astronomy because I can demonstrate its reasonableness by mathematical processes. But *I know that my mother loves me, and I cannot prove it by logic.*" He also said: "I had never taken seriously that saying of Jesus, 'If any man willeth to do his will, he shall know of the teaching whether it be of God'; but I find that Jesus was scientific, in that he gave us a working hypothesis in that saying, challenging us to test and prove that it works. No man ever tried it who did not prove it true."

Then Romanes began to study the Gospels, with a fascination which he had never thought possible, and with an eager open mind. As he measured the whole sweep of the amazing influence which Christ has exerted upon humanity, he steadily came to believe that the truth which Christ has given the world is the only adequate light of life and hope of men. Then he revealed his unhesitating courage of conviction and sincerity of character by uniting with the Church of England as a humble Christian.

THE TRAGEDY OF WRONG LEADERSHIP OF YOUNG PEOPLE

Of one thing Romanes was keenly regretful. During the days that he had not been truly scientific, ignor-

ing the vital values in the Christian religion, he had exerted a great influence upon his students. They said: "There is the great Romanes. He is not a Christian. Why should we be concerned about these things? Romanes is the spokesman for science, and he leaves religion out of account."

Being determined to do what he could to counteract this hurtful influence, Romanes was gathering material to write another book, when his untimely death interrupted his plans. His friend, Bishop Gore, then of Westminster, put the material into a volume and published it under the title *Notes on Religion, by George J. Romanes.* That book contains many of the facts reported here.

The experience of this great scientist reinforces the challenge that Jesus Christ makes to every intelligent man and woman to study his life and teachings with an open mind, and test his claims in the laboratory of daily life. Many others know the dissatisfaction which Romanes confessed in his agnosticism. He very earnestly declared that if any man will be absolutely honest with all the light that shines upon the subject, and will be faithful to the scientific spirit and method, he will inevitably be led to the feet of Jesus Christ as the Savior of the world.

Chapter VI

THE VALUES OF EXPERIENCE

Modern science rightly stresses the necessity of the laboratory method. The experience resulting from actual experiments must be the basis of all intelligent convictions and beliefs. Only thus can we justly determine what values are worthy of adoption in our program of daily life.

The greatest of laboratories is the realm of man's daily living. There we must test the claims of all who seek our allegiance to their leadership along various paths of activity, which they would have us believe to be paths of progress. The one test which must determine our final decision regarding any subject is *the way it works in daily life.*

It was in recognition of this basis of judgment, as inevitable, that Jesus said to his disciples: "By their fruits ye shall know them. Men do not gather figs of thistles." Time reports the results of our testing. Ideals proposed by various leaders are thus tested, and cast aside as inadequate, or adopted as worthy of acceptance.

THE RELATION OF EXPERIENCE TO AUTHORITY

Recognised authority always involves obligations on the part of those who accept it. Sometimes people are subjected to power which assumes authority, without their consent. But in time, when it became evident that

unjust conditions followed, the people have repudiated it.

When Jehovah gave the commandments to Moses for the people of Israel, he did not arbitrarily assert his authority to do so; but reminded them that he had brought them out of Egypt and its bondage. He rested his claim to their allegiance on the fact that he had proved to be seeking their betterment, and on the favourable presumption, which their experience justified, that his way is the best way leading to increasing blessings.

Dr. Ernest F. Tittle, in the *Christian Century* of Sept. 21st, 1922, wrote: "Very great indeed is the authority of Jesus to-day. Slowly but surely the world is opening its eyes to the fact that what is ethically un-Christian is economically and politically unsafe. But if men believe, as many of them are beginning to do, what Jesus said, it is because what Jesus said is being verified by the accumulating experience of the race.

"And what is true of the authority of Jesus is true, likewise, of the authority of the Bible and the authority of the church. If certain teachings of the Bible, certain pronouncements of the church, are being accepted to-day, it is not merely because they are found in the Bible, or have been uttered by the church, but only because human experience is showing more and more clearly that they are true."

NOMINAL ACCEPTANCE OF AUTHORITY IS VALUELESS

Consider a suggestive fact which bears upon this discussion. Some decades ago there were two groups of men who lived on different sides of Mason and

Dixon's line. They agreed about the final authority of the Scriptures. But one group said the Bible taught that slavery is right, while the other insisted that the Bible taught slavery to be wrong. Agreement as to authority did not bring agreement as to rules of conduct. Who would decide as to the teaching of the Bible on the subject of slavery?

Time has brought a growing consensus of man's moral judgment that slavery is wrong, and that the Bible condemns the institution. It is an Old Testament institution, and the New Testament sets aside much of the Old Testament. Nothing in the teaching of Christ encourages slavery; but that teaching contains much that will make slavery impossible. Moreover, as Christ's teachings are increasingly valued by men, in the light of experience, the application of his principles of righteousness will make all slavery impossible, economical, industrial and intellectual, as well as spiritual.

Consider another fact. If a Christian in Constantinople, with his Bible under his arm, should meet a Mohammedan who would ask him what book he had, he would reply: "This is the record of God's revelation to men." To which the Mohammedan would say: "Oh, the Koran!" Quickly the Christian would reply: "No, not the Koran. This is the Christian's Bible." But the Mohammedan would declare that the Koran is the true revelation of God to men. Evidently no progress would be possible on the ground of asserting each man's authority to be the correct one. Only as the teachings of the two books reveal their values in daily life can the advocate of each make headway with his claims.

RELIGION THE DOMINANT FACTOR IN HUMAN LIFE

The verdict of history is the recorded finding of human experience. History has proved that the determining factor in the life of any people is not the intellectual factor, not the social factor, not the commercial factor. It is always the moral and religious factor. Every candid student of China will agree that Confucianism explains the life of China as nothing else could. The fullest expression of Buddhism is in Burmah and Siam, and has had more to do in shaping the life of the peoples of those countries than anything else.

Every one who knows India cannot doubt that Hinduism saturates the life of that country, with its system of caste and its atmosphere of pantheistic religio-philosophy, determining India's life as nothing else has. No less evident is it that Mohammedanism is the supreme explanation of the Turkish empire as it existed for more than a thousand years.

It is equally true that Christian countries have been quite as clearly developed by that type of Christianity which has dominated the lives of the people as by no other influence. Russia and Greece have been the response to the teachings and practices encouraged by the Greek Church. In like manner the teachings and practices encouraged by the Church of Rome have determined, as nothing else, the life of France, Spain, Italy, Mexico, Central and South America. True also that the Protestant countries of Great Britain, Germany, Holland, the Scandinavian peoples, the United States and Canada have developed distinctive character as a result of that Christian teaching and prac-

tice which gave the people the open Bible and emphasised direct access to God.

Experience has also proved that the final evidence of the value of any religious teaching must be found, not in the number of adherents, but in the quality of character manifest in the daily life. Furthermore, if certain countries have given religious teachings larger place than others, it follows that one has a better opportunity to test its real value in that country which gave it the most loyal response.

Thus it is fair to say that France has not given as large a response to the influence of the Church of Rome as Spain has done, so that it would be just to consider the religious life of Spain as more indicative of the real influence of Romanism. In like manner it is evident that Germany has not given as large a response to Protestantism in the last hundred years as the United States has done. Hence it is just to turn to the United States to discover the fruits of Protestantism.

Manifestly there is real difficulty involved in making a just and discriminating test of the true values of any religion, in view of these varied degrees of response given to it by the people to whom it has made its appeal. Yet, taking into account every possible fact that will bear upon the subject, including the results of the efforts of any religion to carry its influence into the realm of other teachings, we make the claim without hesitation that the superiority of Christianity has been demonstrated by the religious experience of those who know it best, as compared with any other religious teaching.

Chapter VII

CHRISTIAN FAITH AND EVOLUTION

One more special subject which involves the general atmosphere of the thinking world should have consideration before we discuss the themes that follow in the succeeding chapters. The theories of evolution have saturated every realm of modern thought, and have modified the views of many people concerning various phases of religious teaching. Moreover, there is much current discussion about the effect which the teaching of evolution in our institutions of higher learning has had upon the student bodies, it being asserted that this teaching is influencing them from the Christian faith. The main purpose of this book demands a careful appraisal of this matter.

CHRISTIANITY IN OUR COLLEGES

It is of the utmost importance that clear thinking shall be given to this discussion. In some quarters it has not been marked by certain just discriminations which should be kept in mind. History has an important lesson for us at this point, and not very old history. Two hundred years ago Deism swept across the Atlantic and saturated the thinking of our American colleges with a desolating paralysis which went far to destroy Evangelical faith. Unitarianism sprang out of that thinking, and it was confidently predicted by the rationalistic leaders of that day that in fifty years

Evangelical Christianity would disappear. But Evangelical Christianity was never as strong in America as it is to-day.

At the beginning of the nineteenth century the church membership in the colleges, including faculties and students, was one in ten. This indicates an atmosphere of strong influence against Evangelical Christianity in the colleges of that day. But it should be remembered that the church membership in the country at large was one in thirteen. One hundred years ago there were organised infidel clubs in practically every city throughout the country, openly deriding and antagonising Christian teaching. This was before the theory of evolution had ever been mentioned. It was inevitable when that theory was advanced that the materialistic interpretation of it would have been seized upon by unbelievers and emphasised with an intensity that gave a new impulse to rationalistic teaching.

MANY SCIENTISTS WHO ACCEPT EVOLUTION ARE CHRISTIANS

But the materialistic interpretation of evolution did not find an increasing place. Many scientists in our higher institutions of learning were earnest Christians. They had already established their convictions concerning God and his vital relations to mankind and his whole creation. They had no fears that any theory about the origin of things, or the processes in creation, would do other than modify our knowledge and convictions as to the way God did it. Hence large numbers of the teachers of modern sciences in our col-

leges and universities who teach that evolution should be accepted as the explanation of the process of creation are theistic evolutionists. Wholesale denunciation of all teachers of this theory cannot be justified. Moreover, it must be kept in mind that great progress has been made in the colleges in adherence to the Christian faith.

We noted that at the beginning of the nineteenth century, while the church membership was one in thirteen in the country at large, in the colleges it was one in ten. More significant is the fact that at the beginning of the twentieth century, while the church membership was one in three to the entire population, it was fifty-two per cent in the colleges, including faculties and students. That is to say, where the full blaze of scientific research was pouring its light upon the subjects engaging the thinking world, where the most intense thinking was going on, where the values of the Christian religion were being most seriously tested, there the Christian faith received a larger following than anywhere else. Here are simple historic facts which must not be forgotten, and their significance must not be minimised.

POSITIVE CHRISTIAN INFLUENCE IN THE COLLEGES

Moreover, one hundred years ago there were no college Young Men's and Young Women's Christian Associations, no Student Volunteer Movement, no Student Conferences where the spiritual realities were emphasised and realised, no Yale Mission in China, or other college missions in various non-Christian countries, and none of the dozens of representatives of the

student bodies in foreign fields in missionary service, as there are to-day. It is true that large numbers of students in the colleges and universities are being influenced away from the Christian faith; but it is also true that a much larger percentage were being thus influenced a hundred years ago, and a still larger number two hundred years ago.

This does not mean that we should be any the less concerned about the rationalistic influences that are at work to-day; but it does mean that careful discriminations should be made in charging the present conditions to the teaching of evolution. In former years this charge was not possible, and the lesson of history is that if it were not the theory of evolution, with its materialistic interpretation, it would be some other emphasis in the effort to antagonise and discredit Christian faith. The rationalistic tendency will ever show itself in whatever form may be available at the time.

SCIENTISTS ARE GIVING US MORE LIGHT

As the study of the theories of evolution has progressed, it has been the scientists themselves who have been giving us more light upon different phases of the theory, and who have candidly thrown overboard certain of those phases, which were generally accepted forty years ago. Our hope is not in the Christians who are not scientists, nor in the scientists who are not Christians, but in the scientists who are also Christians. For they already know the values of religious experience mentioned in a former chapter which others have not, and these will inevitably be taken into account when it comes to appraising the significance

of theories announced as men continue to seek more light upon points that are still unproved. We can trust these scientists who are also Christians to give us the results of scientific research without prejudice and without any fear of the results actually attained.

Meantime no Christian should be afraid of the attitude of the theistic evolutionist. It requires time to sift out the untenable views from those that are worthy of acceptance. The fact to be kept in mind is that several theories that were generally accepted a few decades ago are now discarded by the latest original investigators. In the light of this fact, both students and teachers should be hesitant about being over-positive in asserting this or that feature of the theory as certain to remain. In fact scientists themselves are emphasising the growing uncertainty regarding the future of the theory. When the American Association for the Advancement of Science must assert its endorsement of the theory, it is most significant. Ten years ago no one would have dreamed that an occasion would ever arise to make such action necessary in order to reassure inquiring minds.

In the periodical *Science,* for April 14th, 1922, Prof. Wm. E. Ritter, of the Biological Research Department of the University of California, writes concerning the current discussion of the present status of the evolution theory: "If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that *the whole battleground of evolution will have to be fought over again,* this time not so much between scientists and theologians, as between scientists themselves." This candid statement of a leading scientist among original investigators justi-

fies the hesitation of earnest students to accept the theory until further scientific inquiry has brought a better agreement among specialists.

THE AVERAGE MAN SHOULD BE INFORMED

We are told the rest of thinking men should leave this subject to the scientists, and accept their final verdict. It is true that a general deference should be given to the leaders in the investigation of the subject. But when we remember that thirty years ago we were told that "all the leading scholars of the day" accepted Darwin's theory of natural selection, and the demand that therefore every one else should accept that theory, and realise that now that theory is discarded by scientists themselves, it follows that we must be cautious about hasty acceptances of the announcements of the scientists. The intelligent layman may be fairly well informed as to the real progress of the discussion of the subject, and should be.

For some years the author accepted the theory of evolution as probably the correct explanation of the method which the Creator had adopted in creation. We joined the growing ranks of many who considered the prevailing opinion of scientists one to be followed. We found no difficulty in recognising the fact that if God had adopted evolution as the process in nature, it in no way interfered with our established conviction that God is the Creator and Ruler of the universe. More careful personal study of the subject has led to the conviction that a general acceptance of the theory is not justified by the facts that have come to light. These facts are presented herewith for the reader's con-

sideration. They seem to the author to demand that the general theory shall be modified to the extent of recognising that epochal direct creative acts occurred during the process of creation.

CONFUSING USE OF THE TERM

It is to be noted that the use of the term "evolution" is marked by a wide variation of meanings. It is used to indicate growth and progress in development of all kinds. It is used to describe the development of any living thing from its primal germ. But this is not what the term meant when it came into vogue as a scientific description of a definite process which was being heralded with enthusiasm as the explanation of the origin of species. In that connection *it meant the organic evolution of species.* The theory asserted that plants and animals will develop a variation which was not found in the parent. This variation persists and is transmitted to offspring until it produces a new variety of plant or animal. This variety continues to become more pronounced until its differentiating features justify one in calling it a new species.

CONDITIONS REQUIRED TO BECOME A SPECIES

It is known that often a new variety was called a species which did not meet the conditions demanded by science. An actual new species *must show some new character which no ancestor possessed,* and must show that this new character *will breed true in all circumstances of hybridisation, and persist through continu-*

ous transmissions. There must be difference of form, structure and habit to constitute a new species. Darwin held that *"probably"* nature is constantly selecting the forms best calculated, through adaptation, to compete with other organisms for existence, and originated the expression *natural selection* to describe this process.

EARLY OBJECTIONS BY SCIENTISTS TO THE THEORY

Before Darwin was prominent, a French scientist, Jean Baptiste Lamarck, advanced the general theory of evolution. Contemporary scientists began at once to examine the available evidence to determine how far there were any facts to justify the theory. One of the most careful and competent of these was Hugh Miller, whose book, *The Old Red Sandstone,* is a classic to this day. Certain modernists insist that Hugh Miller should not be recognised as an authority because he is not modern. But he is as modern as Lamarck. The simple scientific question is this: *"Has any one ever produced facts to disprove Miller's statement of facts?"* Miller said that Lamarck "confounds gradation with progress. Geology furnishes no geneological link to show that existences of one race derive their lineage from the existences of another."

LACK OF PROOF IN GEOLOGY

Miller cites a striking proof of his statement in the case of fishes. He says: "Of vertebrata fishes rank lowest, and appear first in geological history. Now fishes differ among themselves. Some rank nearly as

low as worms, some nearly as high as reptiles. If fish could have risen into reptiles, and reptiles into mammalia, we would necessarily expect to find lower orders of fish passing into higher, and taking precedence of the higher in their appearance in point of time. But it is a geological fact that *it is fish of the highest order that appear first* on the stage, and that *they are found to occupy exactly the same level during the vast period represented by five succeeding geological formations. There is no progression,* and the argument fails."

Prof. Joseph LeConte, of the University of California, laid great stress upon the fact, in his book *Religion and Science,* that "the evidence of Geology today is that species seem to come into existence suddenly and in full perfection, remain substantially unchanged during the term of their existence, and pass away in full perfection. Other species take their places apparently by substitution, not by transmutation." Darwin himself, in his *Life and Letters,* said: "I do not pretend that I should ever have suspected how poor was the record in the best preserved geological sections, had not the absence of numerous transitional links between the species which lived at the commencement and at the close of each formation, pressed so hardly upon my theory." He admitted that *no actual processes of evolution are in evidence.* He said: "We see nothing of these slow changes, until the hand of time has marked the lapse of ages; and then so imperfect is our view into long past geological ages that *we see only that the forms of life are different from what they formerly were."* The fossil remains show no gradual changes from one species to another.

Professor Huxley, in his *Lay Sermons,* frankly admits that *an impartial survey of the positively ascertained truth* "either shows no modification, or demonstrates it to have been very slight, and yields *no evidence whatever that the earlier members of any long-continued group were more generalised in structure than the later ones.*" Prof. J. Arthur Thomson, of Aberdeen, in his book, *Heredity,* Revised Edition, 1919, says: *"The question resolves into a matter of fact. Have we any concrete evidence* to warrant us in believing that definite modifications are ever, as such, or in any representative degree, transmitted? It appears to us that *we have not.*"

THESE ADMISSIONS OF SCIENTISTS SHOULD BE EMPHASISED

It has been objected that it is not fair to take these admissions of men who are known to have advocated the general theory too seriously, since the admissions do not represent their main attitude toward the subject. But these candid confessions that the theory has such seriously vulnerable points in it should not be glossed over. The student has a right to ask these specialists who favour the theory in general, in spite of these admissions of the lack of important evidence to justify their position, what offsetting facts of specific character they can present to reassure us that the theory is worthy of our acceptance. We must ask for proofs that Miller, LeConte, Darwin, Huxley and Thomson are wrong when they admit that no positive evidence exists in Geology to validate the theory of organic evolution of species.

LACK OF PROOF IN EMBRYOLOGY

Prof. August Weismann of Germany, a gifted biologist, *denied Darwin's view that individual offspring developed variations that persisted, and were transmitted, declaring that no proofs to justify the theory could be found.* He held that the germ plasm is the basis of heredity. That is to say, to use a homely phrase, the eggs (the generative cells) determine the form of the hens, rather than the hens the eggs. Prof. Ernest Haeckel followed Weismann's views, and his name became identified with what is called *the biogenetic law* in embryology, which is also known as the *recapitulation* theory. According to this theory, the developing embryo of a higher animal passes through the various stages which marked the embryos of lower forms of animals, thus seeming to indicate that the process of evolution had involved these lower forms in its progress through them to the higher form. This theory seemed to be a very impressive argument for evolution for a time.

But extensive tests of the theories of Weismann and Haeckel have proved that the embryonic development of certain animals *has nothing in it whatever to suggest a recapitulation of that animal's history.* One of the latest discussions of this subject is from the pen of Prof. A. Weber, of the University of Geneva, who writes in the *Scientific American Monthly,* for February, 1922. In an article entitled *The Mechanical Side of Evolution,* he dwells at length on "some remarkable recent discoveries in the field of embryology," and says: "It was long ago clearly demonstrated by palæontologists that many embryologists had confounded the

philogenetic development of species with that of the organs considered separately. The success of the experiments undertaken to verify Mendel's laws of heredity have been of no little help in creating an entirely new attitude among embryologists. . . . The critical comments of such embryologists as O. Hertwig, Keibel and Vialleton have practically torn to shreds the aforesaid fundamental biogenetic law. Its *almost unanimous abandonment* has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or relationships." Thus leading scientists of to-day are declaring that embryology has no such proofs for evolution as it was supposed to have.

NATURAL SELECTION DISPROVED BY MENDEL'S LAW

Darwin's theory of natural selection was quite generally accepted for several years, notwithstanding the opposition of Weismann and others. Gregor Mendel, an Austrian, after many years of experimentation, wrote on *Experiments in Plant Hybridisation,* in which he proved that offspring may show the character possessed by either parent; but that *it cannot develop any characters whatsoever which were not manifest or latent in the ancestry.* He emphasised amazing possibilities in varieties, but proved that after a certain extent of variations had been reached, *the transmission ceases,* and recurrence to type is observed.

Two outstanding students of Mendel's law are Prof. William Bateson, Professor of Biology in Cambridge University, who discusses the subject in his book *Mendel's Principles of Heredity,* and Dr. Thomas Hunt

Morgan, Professor of Experimental Zoology in Columbia University, who presents his findings in his book *A Critique of the Theory of Evolution.* Both of these scientists, after long original investigation, declare that the theory of natural selection is no longer tenable. Professor Bateson declares that if Darwin had known the truth revealed by the testing of Mendel's law, he would never have written his books.

Bateson says: "The conception of evolution as proceeding through the gradual transmission of masses of individuals by the accumulation of impalpable changes is one that the study of genetics shows immediately to be false. Once for all, that burden, *so gratuitously undertaken in ignorance of genetic philosophy,* by the evolutionists of the last century, may be cast into oblivion. That the control of variations is guided ever so little in response to the need of adaptation, *there is not the slightest sign.*"

In December of 1921, Professor Bateson gave an address at Toronto before the American Association for the Advancement of Science, in which he said: "It is impossible for scientists longer to agree with Darwin's theory of the origin of species. Varieties of many kinds we daily witness, but *no origin of species.* Thus the progress of science is destroying much that till lately passed for Gospel." Bateson also says: "We may be certain that numbers of 'recognised species,' if subjected to breeding tests, would immediately be proved to be *only analytical varieties.*"

Another high authority makes the same statement, Prof. H. D. Scott, of Edinburgh, published in *Science* for September, 1921, an article in which he said: "It has long been evident that *all those ideals of evolution*

in which the older generation of scientists grew up have been disturbed, or indeed transformed, since the rediscovery of Mendel's work, and the consequent development of the new science of genetics. The small variations *on which the natural selectionist relied so much* have proved for the most part to be merely fluctuations, oscillations about a mean, and, therefore, *incapable of giving rise to permanent types."* In accord with this view, Dr. David Starr Jordan, the leading authority on fishes in America, in his *Science Sketches,* says: "In our fresh water fishes each species has been described 'new' three or four times, on account of minor variations, real or supposed."

Prof. J. Arthur Thomson, in his book *The Outline of Science,* in discussing "How Darwin Stands To-day," brings his discussion to three conclusions. 1. "If Darwinism means the general idea of evolution or transformism—that higher forms are descended from lower—then it stands to-day more firmly than ever." Does Professor Thomson deny Hugh Miller's positive testimony that higher forms of fishes appear first, and continue at the same level? May not we also ask if Darwinism meant this general conception, rather than a specific theory, which science has repudiated?

We come closer to the answer to our question in Professor Thomson's two remaining conclusions. 2. "If Darwinism means *the particular statement of the factors in evolution* which is expounded (in Darwin's writings), then it must be said that, while the main ideas remain valid, there has been development all along the line. Darwinism has evolved as every sound theory should." In other words modern science has left Darwinism behind at certain points. This point

about evidence concerning the *factors* in evolution Professor Thomson touches in his earlier chapter on "The Story of Evolution," where he makes a very important admission. He says: "If it may be said 'So much for the *fact* of evolution, but what of the *factors?*' the answer is not easy. For not only is the problem the greatest of all scientific problems, but the inquiry is still very young." Is it not evident that we cannot accept the fact of evolution unless we have some clear light as to the factors which must be in evidence before the fact itself can be positively affirmed?

Professor Thomson makes another significant admission in 3. This is in accord with his statement quoted on an earlier page, from his book *Heredity*. He says: "In regard to the raw materials of evolution, there is greater clearness than in Darwin's time as to the contrast between intrinsic variations of germinal origin and bodily modifications imprinted from without, and *there are grave reasons for doubting whether the latter do affect the race at all.* . . . There should be no haste to close any door of reasonable interpretation, still less of experimental inquiry, but there is at present among zoologists wide-spread agreement with Sir Ray Lankaster's pronouncement that one of the notable advances since Darwin's day has been *getting rid of the Lamarckian theory of the transmission of individually acquired characters* or imprinted bodily modifications."

HERBERT SPENCER'S ALTERNATIVE

When Herbert Spencer realised that so many scientists were taking ground against various points of the

evolution theory, he felt bound to defend the idea that acquired characters persist through ages of transmission. In the *Contemporary Review,* February-March, 1893, he wrote: "Close contemplation of the facts impresses me more strongly than ever with two alternatives—either there has been inheritance of acquired characters, or *there has been no evolution.*" We now have the proof that acquired characters do not persist. Yet evolutionists are not ready to accept Spencer's alternative.

After making his admissions just noted, Professor Thomson says: "But we may *perhaps* look for an evolution of Lamarckism as well as Darwinism." Yes, perhaps we may. Beyond question, evolutionists *held as their main reason for advocating the theory the very points that are now repudiated.* And *they are not giving us any new evidence to take the place of claims no longer accepted.* If any such new facts should be produced, no one would be more ready than the author to accept them. No seeker after the truth can hesitate for a moment to accept a proved fact. He will be assured that it will harmonise with every other proved fact, and he knows that some of these are in the realm of religious certainties. Meantime there are further considerations to be kept in mind as we study the history of the discussion.

FACTS INDICATING DIRECT EPOCHAL CREATIVE ACTS

The name of Alfred Russel Wallace ranks high among the leading scientists of Europe. Equally high among American scientists stands the name of Prof. James D. Dana of Yale University. These two men

were among the most active students of the theory of evolution. They both accepted the theory as the probable explanation of the processes of nature, but both also held that certain undeniable facts regarding the constitution of man compelled them to demand *a special direct creation of man* in order to an adequate scientific explanation of man's nature and powers.

They also held that science must recognise several facts which point to direct epochal creative acts previous to the time of man's appearance upon the earth. The thorough-going evolutionist asserts that the entire process of nature has been a continuous development from the beginning, involving all that appears in nature and in man as well, without any direct creative acts at particular points in the process. But we shall present the reasons for urging that the view of the thorough-going evolutionist cannot stand in the light of the latest scientific discoveries, as well as facts long recognised by such men as Wallace and Dana. Wallace discusses these subjects in his two books *Darwinism* and *On Natural Selection.* We shall note the positions taken by these two leading scientists as we proceed.

NEW DISCOVERIES IN RADIOACTIVITY

In 1896 Prof. Alexandre Bequerel discovered radioactivity, and a new experimental science came into being. It derives from nature at first hand astonishing evidence of the properties of atoms previously unsuspected. Two outstanding scientists who deal with this subject are Prof. John Joly, of the University of Dublin, in his book *Radio and Geology;* and Prof.

Frederick Soddy, of the University of Glasgow, in his book *Matter and Energy*. Both books are marked by clarity, and are popular in style, though technical. Professor Joly makes the significant statement that "there are many, even among scientific readers, who are still unacquainted with the considerable body of facts which enters into the subject of radioactivity *as an influence on terrestrial history.*"

Every radioactive element is derived from its predecessor in the family group, such as the Uranium group, or the Thorium group, as a result of emanations, or radiations, involving loss as the body giving off the emanations is diminished in the process. Thus after uranium has given off a certain number of emanations, the result is ionium. Then when ionium has given off certain emanations, the result is radium. Again radium in turn gives off certain emanations, and the result is helium, and so on. Each element has a "period of transformation." That of radium is rather short-lived, being only 1760 years. This process of emanations is accompanied by heat.

The spectroscope proves that radioactive elements in the sun and stars are the same as those in the earth, and are subject to the same law of radiation. Hence the process is going on throughout the physical universe, according to which radioactive substance is being steadily diminished. Moreover, there is no evidence that any method is being employed to replenish the loss sustained by each radioactive body. Professor Soddy gives us a homely illustration in the case of the coal supply on our earth, which is being steadily diminished, with no indication anywhere of a provision to replenish the loss.

Had the physical universe existed in its present form for endless ages, as the evolutionists claim, it would have been utterly exhausted by the process of emanation long since. This means that, because of this constant loss of emanations, diminishing the heavenly bodies, the physical universe is a stupendous clock that is running down. And it also means that this present cosmic process, involving the present form of its existence, had a beginning at a definite point of time, and is a different process from that which may have gone before. Hence there is no escape from the conclusion that a direct creative agency started this present process according to a new and specific plan. Here is the *first* direct epochal creative act to be noted.

SPONTANEOUS GENERATION OF LIFE AN UNSCIENTIFIC ASSUMPTION

Evolutionists claim that life must have appeared spontaneously. That is to say, one day dead dirt clothed itself with life. This assumption is necessary to their theory. But no scientist ever claimed to have any scientific evidence of such an origin of life. All experiments have led to the verdict that the assumption must be repudiated.

Professor Tyndall made very extensive researches in this field. He said: "I share with Virchow the opinion that the theory of evolution in its complete form involves the assumption that at some period of the earth's history there occurred what would be called spontaneous generation of life; but I also agree with him that proofs are wanting. I also hold with Virchow that the failures to discover such spontaneous

generation of life have been so lamentable that *the doctrine is utterly discredited.*"

The only alternative is direct creative agency in explanation of the appearance of life. Alfred Russel Wallace declared: "The very first vegetable cell must have possessed altogether new powers. Here we have an indication of a new power at work." In his first edition of *The Origin of Species,* Mr. Darwin held this view. He said: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one." Here is a *second* direct epochal creative act to be noted.

CONSCIOUSNESS ALSO INDICATES DIRECT CREATION

The *third* epochal moment in the process of creation was when consciousness came into existence in animal life. The then existing nature could no more produce consciousness of itself than it could produce life. It has been claimed that since the development of every animal comes from a primal germ, there is no reason for objecting to the idea that every item of the content in each case should have come from an original germ. But, to take man as an instance in point, there is no evidence whatever of a man developing from any other than a human germ. Rather is the evidence against any such development in the case of any species. Wallace said: *"The advance from the vegetable to the animal is completely beyond all possibility of explanation by matter, its laws and forces.* It is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms."

THE HUMAN MIND DIFFERENT IN KIND FROM THAT OF THE LOWER ANIMALS

Darwin insisted that it is only a difference in degree. But other scientists differ from Darwin. Professor Romanes, in his *Mental Evolution of Animals,* declares that the distinction "consists in the power which the human mind displays of objectifying ideas, the power to think by introspective reflection, in the light of self-consciousness." He further says: "We have the best evidence to prove that no animal can possibly attain to these excellencies of subjective life."

Prof. Lloyd Morgan, in his *Animal Life and Intelligence,* says: "I do think that we have in the introduction of the analytical faculty so definite and marked a new departure that we should emphasise it by saying that the faculty of perception, in its various specific grades, differs generically from the faculty of conception." Here again the inevitable alternative is a *fourth* direct epochal creation, in bestowing upon man this distinctive endowment.

MAN IN A CLASS BY HIMSELF

Wallace urges strongly that "man's entire nature and all his faculties, whether moral, intellectual or spiritual, have not been derived from their rudiments in the lower animals in the same manner and by the action of the same general laws as his physical structure has been derived. . . . The inference I would draw from this class of phenomena is that *a superior intelligence guided the development of man in a definite direction and for a definite purpose,* just as man has

guided the development of many vegetable and animal forms." The whole tone of Wallace's discussions leads us to believe that he would have been one of the first to welcome the knowledge of Mendel's investigations.

Wallace specifies several points about man as being unique. The lower animals have a hairy covering. Evolution demands that anything useful shall be retained; yet man has very little of this protection, useful in a savage state. Hair is thickest on the backs of animals, but is usually absent from the backs of men. Again the animals go on all fours, while man walks upright. The brute has powerful muscles in the back of the neck to enable it to carry its head as it does, but man has no such muscles. Again; the great superiority of the hand of man over the fore-foot of any lower animal indicates something more than a natural process of evolution to explain its origin.

The brain of man specially excites the wonder of Wallace. Evolution would give man a brain capacity slightly superior to that of the next lower animals; but man has a much greater brain capacity than would have been necessary to maintain his superiority. There is no material diminution of the brain case in pre-historic man. Closely related is man's unique power of language. Max Mueller said: "Human language such as we possess requires a faculty of which no trace has been discovered in lower animals. Rational language is traced back to roots, and every root is the sign of a general conception or abstract idea, of which the animal is incapable." Romanes and Morgan both emphasise this fact.

Professor Dana, in his *Manual of Geology,* says: "Man's origin has thus far no scientific explanation

from science. The great size of his brain, his eminent intellectual and moral qualities, his voice and speech, give him his sole title to the position at the head of the kingdom of life." Modern evolutionists no longer hold with Darwin that man is descended from an anthropoid ape. They have invented the idea that both man and ape descended from a common ancestor, *of which there is not the slightest trace known.* Could anything be more unscientific? Is this intellectual honesty?

Most significant of all is the fact that savage men in all parts of the globe have been proved quite capable of a rapid education to the point of leaving their savage life behind in a remarkably short time. They have proved to possess moral and religious capacities which enable them, in less than fifty years, to accept the truth of the Christian religion, and respond to its constraints upon them to develop genuine Christian character. In his *Descent of Man,* Darwin concedes the unique character of man's moral nature. He says: "The moral sense perhaps affords the best and highest distinction between man and the lower animals. *Man alone can with certainty be ranked as a moral being.* He alone is capable of comparing his past and future actions or motives, and of approving or disapproving of them. We have no reason to suppose that any of the lower animals have this capacity." In this added endowment in man's constitution we have a *fifth* direct epochal creation.

MISAPPREHENSIONS ABOUT SPECIAL CREATION

A little monograph has recently appeared entitled *Evolution versus Special Creation,* from the pen of

Prof. Horace N. Mateer, of the College of Wooster. He is a thorough-going evolutionist, but fails in a rather tragic way to present the facts set forth by leading scientists whom we have quoted, in their position that science demands direct epochal creative acts in order to give adequate explanation of the facts which we have specified in the process of nature. We have noted that these same scientists are also evolutionists in that they accepted the theory in general as applying to the creation below man. But Professor Mateer knows no middle ground.

He says: "The only theory advanced by those who oppose evolution (which to him is only thorough-going evolution) is the theory of special creation, which maintains that the created universe was called into existence in a finished form by a series of omnipotent fiats, or miraculous acts, and, being the product of an all-wise and all-powerful Creator, it was perfect in all parts, and therefore incapable of change or improvement. . . . The advocate of special creation tells us that God did it by a series of instantaneous miraculous acts about six thousand years ago."

This amazing statement by a teacher who is supposed to give instruction in the history of the discussion is rather startling. The only inference from his statement is that no one advocates any sort of special creation except the people who assert that God did it about six thousand years ago. Has Professor Mateer never heard of Alfred Russel Wallace and James D. Dana? And does he not know that, apart from the theory of the organic evolution of species, practically every intelligent student of the subject recognises geologic periods as creative days? Professor Mateer gives no

reference to any individual who holds these views which he attributes to the class in general. His discussion is an instance of special pleading.

Professor Mateer presents the recapitulation theory, and says: "The facts harmonise so completely with the theory that they have carried conviction to the minds of all those who have investigated them." Yet we have quoted Prof. A. Weber, of the University of Geneva, on an earlier page, as declaring, in the *Scientific American Monthly,* for February, 1922, that the findings of the latest original investigators of highest standing "have practically torn to shreds the aforesaid biogenetic law," and that "its almost unanimous abandoment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origins or to their relationships."

Professor Mateer specifies the instance of the presence of the vestigial grooves in the sides of the neck of animals, which it is claimed are the record of the fact that they were acquired as gills "at the time when the ancestors of these air-breathing vertebrates lived in the water, and have persisted as a habit of growth." This is the one familiar citation. Professor Mateer goes on to say: "This is but one of hundreds of similar illustrations that might be related did space permit." It would not have taken much space to mention ten or fifteen more, without specifying "hundreds." In this connection Professor Mateer makes no mention of all those facts which we have enumerated which scientists have pointed out as unique possessions by man as indicative of special creation in his case, which facts far more than offset the items mentioned as vestigial suggestions of a physical relation to the lower animals. In

fact we have noted that Wallace accepts this relation, and at the same time denies that evolution can explain man's unique constitution without a special creation.

DANA'S DISCUSSION OF THE MOSAIC ACCOUNT

Professor Dana, in a very suggestive little volume entitled *Genesis and Science,* tells us that he became interested in the subject through the work of the famous Swiss scientist, Prof. Albert H. Guyot, of the University of Neufchatel, and later of Princeton. Guyot was an intimate friend of Agassiz, and came to this country through Agassiz's influence. Several years ago Guyot was preparing a course of lectures on General History, and thought to commence it with an introductory lecture on Cosmogony, or the world before man, drawing his facts from astronomy, geology and biology. *He worked out the order of events without a thought of the first chapter of Genesis.* When it was completed, he says, it flashed upon him that it set forth essentially the same order of events as the cosmogony of the Bible. He then took up the study of the Genesis account, and confirms his views in his book *Cosmogony of the Bible.*

Dana's discussion covers some seventy pages. He declares that "the narrative contains but brief announcements of the grand steps of progress in the earth's genesis." He holds that Genesis itself suggests long geological creative days, for in Gen. 2:4 we find the word "day" used to cover the entire period of creation. He notes that the first creative days cover the inorganic creation, while the later days cover the organic creation.

Professor Dana dwells specially upon the fact the "light" which existed before the sun is mentioned was cosmic light. He says: "The phenomena of light have been proved to be a result of molecular action. . . . Man has found that the laws of heat and of electrical and chemical action are so involved with those of light that all these conditions are convertible and one in molecular origin." The light of the sun reported later simply indicates that "the sun was made to appear," the whole story having its significance for one who is thinking of the order of events as related to the earth.

Proceeding step by step in his discussion of each creative epoch, as carefully as a scientific geologist would, Professor Dana calls attention to the fact that the Genesis record uses different phrases to indicate the act of creating life below man, and that of man's creation. He deems it most significant that we find the phrases "let the earth bring forth" and "let the waters bring forth," suggesting a general process of evolution. But he is profoundly impressed with the fact that when we come to man's creation, the form of statement is marked by a decided difference: *"Let us make man,* in our image, after our likeness." Here he holds that the record allows a general theory of evolution up to man; but demands a special creation of man.

Concerning the beginning of the organic creation, he says: "This creation of plants was the introduction of the new element of life, a new creation, inconceivably above the physical forces of dead matter before existing. Dana declares: "This system of arrangement is not the student's fancy. It is in the record profoundly, and the fact displays purpose in the author of the document and knowledge of philosophy beyond

that of man." He declares: "To the minds of Agassiz and Guyot, thus taught by nature, the hand of God did not appear to be lifted from his works. They held that the development was carried forward by the Creator, and looked upon each successive species as existing by his creative act. God was not only at the head as the source of power, but also in every movement and *creatively* in each new step of progress. . . . Gradual development, if not actually taught, is in accord with the spirit of the record."

Concerning man Dana says: "Science has made no real progress toward proving that the divine act was not required for the creation of man. No remains of ancient man have been found that indicate a progenitor of lower grade than the lowest existing tribes; none that show any less of the erect posture and other essential characteristics of the exalted species. Made in the image of God, man is capable of moral distinctions and of spiritual progress; and hence with him began a new era in history, that of moral freedom and responsibility." Holding that no merely human appreciation could have conceived such an amazing cosmogony centuries before modern science, Dana concludes: "The degree of accordance between science and the Bible which has been made out should satisfy us of the divine origin both of nature and the Bible. If one in origin, they should be in essential harmony in cosmogonic ideas; and so they prove to be."

BETTER APPRECIATION OF CREATIVE ACTIVITY

Prof. Elmer Ellsworth Snoddy, of Transylvania College, in a recent article on "Creative Religion" in

The Christian Century, for June 7th, 1923, makes some very illuminating statements about a better appreciation of new distinctions to be made in the future discussion of evolution and creation. He says: "The rise of the modern conception of evolution brought about a crisis in the conception of creation. The conception of evolution was interpreted by nineteenth century science in terms of naturalism. Evolution as thus interpreted eliminated both creation and Creator. The species originated by natural forces rather than by a creative act of God. Strange to say, the issue ranged around the origin of the first of the species. . . . Neither evolutionist nor theologian, in the form which the issue assumed, had any interest in any other member than the first of the species. In all subsequent history mechanism or automatism ruled for both.

"But at present both terms are undergoing radical change, a change that is bound to put both terms at the disposal of Christian thought. In the first place 'creation' is no longer used to indicate the origin of the first of a species only, but for every member, not to explain simply the origin of the universe at one stroke as an event in time, but rather to indicate the unique, novel, *originative activity of God at every moment of experience.* In every cosmic impulse he greets us with a fresh outburst of creative resource." Professor Snoddy declares that the term evolution is gradually detaching itself from naturalism. In fact science is coming to see that if naturalism be true, there can be no evolution. Naturalism means a world, eternally given, without novelty, closed. To save evolution science is compelled to surrender naturalism.

He quotes from Prof. Wm. Patten, of Dartmouth,

in his recent book, *The Grand Strategy of Evolution,* to the effect that "there can be no creation without evolution, and no evolution without creation," and further asserts that "science no longer occupies itself with origins but with continuities. It is no longer opposed to creation, but to creations isolated and unrelated. . . . Continuity means the continuation or prolongation of the past into the present. The gains of each moment are carried forward and utilised in the next moment. The whole past finds its goal in a unique and novel present, and every present is a new beginning for an equally unique and novel future. . . . This means that in every creation God continues and embodies his former creations. God utilises the gains of the past in any new departure for the future. God is an economist: he conserves his gains, never doing over again what he has done before. . . . No creation comes out of another. Though continuous with another, it comes straight from God. All creatures and creations own him as Creator."

Professor Snoddy adds: "Thus, as a consequence of the current modifications of the concepts of creation and evolution, religion and science are laying aside their old-time enmity for a program of common service. Religion may speak of a 'creative evolution' and science of a 'progressive creation.' Creation points to the source, and evolution to the method of the cosmic process." He further adds that one advantage of this interpretation is that "in an unfinished world human freedom finds a secure basis. . . . Every appearance of the new concept means that man is getting from under the yoke of fatalism that has enslaved the human spirit so long. . . . What a change! For-

merly natural laws were thought of as instruments of servitude, now as instruments of freedom. . . . The creative concept is putting a new dynamic into our faith in immortality. The life immortal is continuous with the life that now is. God is engaged not only in creating a world of temporal values, but of eternal values as well. By living with Him we live the life eternal now, as well as the life temporal. Once eternal life is brought into vital relation to our present life and made continuous with it, it is possible to make it a part of one's total organised program of living."

We have quoted at length from this discussion because it suggests a vital truth in emphasising the fact that many people who have been classified in opposing camps are nearer together than they have supposed. Certainly theistic evolutionists can find in these statements a standing ground for recognising an evolutionary process as God's method of carrying forward his creative program, and at the same time find a place for a scientific recognition of those facts which point to great epochal direct creative acts, especially in the creation of man.

We venture to predict that Alfred Russel Wallace and James D. Dana will yet prove to be closer than some scientists have been to the position which the majority will come to advocate, as the full light of progressing science will clarify the significance of continued discovery and persistent testings of the theories that come and go. Preconceived prejudice will yield to the truth that God is in immediate and continuous creative touch with his world and in special sympathetic contact with his human creatures.

Chapter VIII

THE SPIRITUAL INTERPRETATION OF THE UNIVERSE

In considering all questions of origins, we must keep in mind our conscious experiences as furnishing the basis for any intelligent convictions regarding the explanation of our presence on the earth, and the kind of beings we are. This must also be the basis for our convictions as to the world at large. Let us apply this principle to our interpretation of creation.

We make things. In doing so, we are conscious of exercising the desire and the will to make the particular thing created. We study our constitution, and realise how marvellously the law of adaptation is revealed in its many parts. We know that when we exercise our will power, our bodies respond instantly in obedience to our wills. I decide to lift up my hand, and instantly my hand comes up. In a former chapter we referred to the fact that Prof. Romanes came to appreciate the truth that this self-conscious, intelligent, volitional being is of the nature of spirit.

NATURE REVEALS INTELLIGENT WILL IN ACTION

Alfred Russell Wallace, in his *Natural Selection*, says: "Force is the product of mind. All force is probably will-force. If will is anything, it is a power that directs the action of forces stored up in the body, and

it is not conceivable that this direction can take place without the exercise of some force in some part of the organism. If, therefore, we have traced one force, however minute, to its origin in our will, while we have no knowledge of any other primary cause of force, it does not seem an improbable conclusion that all force may be will-force; and thus that the whole universe is not merely dependent on, but actually is, the will of higher intelligences, or of one Supreme Intelligence."

As an accompaniment to the evolution propaganda, a great wave of naturalism swept over the thinking world. The extreme materialist developed the theory that matter is the source of everything, and that all manifestations of intelligence and moral appreciation are just the results of an age-long evolution out of matter, by *accidental* developments, and by the action of resident forces which act and react with mechanical uniformity.

Materialism would declare that the action involved in the raising of my hand was due to the energy inherent in the muscles, involving a mechanical necessity. The sufficient answer to that is the fact that I can determine *when* I will raise my hand. I decide to wait five minutes, or an hour, and then the moment I exercise my will, my hand comes up. Thus I prove that I have a free will, and our study will prove that *freedom is the outstanding feature* of the human will.

INTELLIGENT DESIGN EVIDENT IN NATURE

Immanuel Kant was sympathetic with the materialistic theory for a while; but he abandoned it as being untenable. His mature judgment is stated thus: "It is

impossible to contemplate the fabric of the world without recognising the certain manifestation of the hand of God in the perfection of its correlations. Reason, when once it has considered and admired so much beauty and so much perfection, feels a just indignation at the dauntless folly which dares to ascribe all this to chance and happy accident. It must be that the highest wisdom conceived the plan, and infinite power carried it into execution. All things which set forth reciprocal harmonies in nature must be bound together in a single Existence on which they collectively depend."

Lord Kelvin, in his Chancellor's address, in April, 1903, said: "Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief. We are absolutely forced by science to believe in an influence other than physical, or dynamical, or electrical forces. There is nothing between scientific belief in a Creative Power and the acceptance of the theory of a fortuitous concourse of atoms. Modern scientific men are in agreement in condemning the latter as utterly absurd in respect to the coming into existence, or the growth, or the continuation of molecular combinations presented in the bodies of living things."

"Forty years ago I asked Liebig, walking in the country, if he believed that the grass and flowers that we saw grew by mere chemical forces. He answered: 'No, no more than I could believe that a book on Botany, describing them, could grow by mere chemical forces.' Every action of free will is a miracle to physical and chemical and mathematical science. Do

not be afraid to be free thinkers. If you think strongly enough, you will be forced by science to belief in God, which is the foundation of all religion."

Prof. James H. Snowden, of Pittsburgh, in his book, *The Personality of God,* says: "There is not a particle of unreason or mental absurdity in the whole universe. The world is found to be a mental construction that reveals the presence and working of a Mind as certainly as a book reveals to us the mind of the author."

BENEVOLENCE EVIDENT IN CREATIVE THOUGHT

Moreover a benevolent purpose is manifest in nature. Every law in nature is a good law, because its obedience brings only and always blessings. That is to say, love is manifest in all law. A penalty always follows the violation of law. This is necessary to the defence of the values preserved by the law. The law of purity is only maintained by the love of purity, and that love must be a burning flame against impurity, in defending its priceless values to mankind. Without the penalty, the value of the law would cease.

Hence it is that, when law is disobeyed, the ills and ails of life appear. Very often men are not willing to follow the leading of the law as a guide to the way of blessing. *The loss is always registered in the character* of the individual or the community or the nation. When we disobey the law of purity, we impair our purity, and the penalty is the tragic loss of this priceless value in character. There is nothing arbitrary about this on the part of the Ruler of the moral government of the universe, as some people imagine. *It*

is the result of our own choice, when we refuse to follow the law as the guide to the way of blessing.

It is tremendously important to realise that *it is man's wilful disobedience of law,* which plunges individuals and nations into all sorts of tragedies and losses in the realm of human values. The God of love has pointed the way of blessing in his law. He will not force the free will of men. It is *pitiful short-sightedness on any one's part to deny the love of God* because of the ills which men bring upon themselves through disobedience. It is equally short-sighted to suppose that the Law Giver could ignore man's disobedience. Such a program would mean the loss of all value in law.

The benevolence of the Creator is evident in many facts in nature. One is *the atmosphere,* which is necessary to life. Wallace, in his book, *Man's Place in the Universe,* holds that our earth is the only habitable sphere in all the known worlds, as we now know the conditions of life, for it alone has an atmosphere like ours. Its most striking feature is the abundance of oxygen, which is necessary to life. Although oxygen combines most easily with many substances, its great surplus is an indescribable boon to man.

The *abundance of water* is another unique feature, so essential to life. It is also essential to the soil, in the growth of vegetation and food for animals and men. It also has multiform uses in all sorts of hygienic, mechanical and commercial activities. Then we see in nature an almost unbelievable co-ordination of conditions in the environment, and the adaptability of the creatures to these conditions, as in provision

for food, conditions of climate, and many other adaptations leading to the blessings of life.

Moreover, there is evidence of *redemptive power* in nature. If you cut a tree, immediately certain healing potencies are released which seek to heal the hurt. We have noted the fact of motherhood and its altruistic value in all life. Parenthood is marked by eager effort to nurture and guide offspring in the ways of safety and prosperity. Among men, as this grade of noblest culture improves, this parent love is ever ready to forgive, to restore and to assist the child to retrieve the past failure, and make good for the future. All this is an evidence of the self-revelation of the nature of the Creator. Because of manifest benevolence in nature, men have called the Creator, the Good. We have shortened this to God.

PSYCHOLOGY TEACHES THE SELF-REVELATION OF SPIRIT

Again we turn to human experience to realise the very important fact, taught by the science of psychology, namely, the self-revelation of spirit. In a cradle you see a body, but perceive no motion or sound. You conclude it to be a dead body, since there is no evidence of life. But if you perceive motion and sound, you infer that there is a little animal in the cradle. As it gives evidence of intelligence, people say it is a bright child. Or if it should reveal mental aberration, we are compelled to say it is an idiot. Every conclusion is *compelled by the character of the self-revelation* made by the child.

Whatever comes out in the self-revelation determines

our conviction regarding the spirit's presence and character and ability in every individual life. Though the spirit is invisible and intangible to the physical senses, he maintains contacts and communions with other intelligent spirits by means of the physical media at hand, according to the laws of control of these media, and the laws of spiritual fellowship.

Exactly thus do we behold the facts in the physical universe which compel the conviction as to the presence and power of a spirit-being, whose nature is like our own, revealing to us thought and purpose, as clearly as we reveal thought and purpose and power to each other day by day. Whatever has come out in nature, on the positive and constructive side of all law, is the *revelation of the Creator* in so far.

THE PERSONALITY OF GOD

We have already anticipated the direct evidence which compels recognition of the personality of the Ruler of the universe. Prof. Snowden points out that personality involves the presence of intellect, feeling and will. We have noted abounding evidence of design, benevolence and power in God, which justifies the statement of Prof. Snowden that "the universe manifests itself to us in terms of personality." The same kind of evidence that proves human personalities compels recognition of the personality of God.

Modern thought is giving much attention to this subject, for there is a revival of the pantheistic philosophy which claims that God is a principle, and not a personality. The advocates of this view seem to feel driven to it, in the fear that if they admit the person-

ality of God, they must think of him as a subject to limitation, which they cannot admit concerning a supreme being. They seem to confuse the nature of spirit-personality with the limitations which mark the individual personage.

One of the ablest discussions of certain fundamentals of the Christian religion is by Principal P. T. Forsyth, in his book, *The Person and Place of Jesus Christ.* In discussing the subject of the limitation of personality, he says: "Personality is not limitation, nor the negation of limitation, but the surmounting of it. Determination here is not negation, but power, for it is self-determination. Mere individuality may be defined by limitations, but personality is expressed within them by transcending, overflowing and utilising them. The individual is an area, but the person is a centre of power."

GOD'S INFINITE ABILITY TO NOTE DETAILS

This is another fact to emphasise. Science teaches us of an inconceivable infinity of thought in creation which reaches past the atom of hydrogen to the electron. Hence it is quite consistent with this fact to hold to the conviction that God is able to carry in his thought an infinite number of his creatures, with an intimacy of affectionate interest, even as a mother is interested in each of her children, no matter how many there may be.

This is only one of the many capacities of God which far transcend man's finite limitations. But this one should be specially magnified in our appreciation, for it is basic to the adequate realisation of our personal

fellowship with God as his redeemed children, in each of whom he is definitely interested. No least thing is too small for his concern, because everything counts as a factor in the building of character, and character is the most important thing in the world to God.

THE FATHERHOOD OF GOD

Since all that appears in nature, in harmony with the laws of God, points to his character as Creator, we continue to seek for qualities in his character not already noted. At the crown of nature we find human nature, and in the realm of human life we find fatherhood and motherhood. This can only mean that we must recognise fatherhood in God, which must include the values of motherhood. Fatherhood in the creation indicates Fatherhood in the Creator. Therefore the scientific belief in God will include the appreciation of his Fatherhood. All the noblest qualities of earthly parents must be attributed to God, who exercises them without limitations.

This immanence of God in all the creation, and therefore in all of our life, must be emphasised because of its immense importance. In our limited experience we know how the human spirit reaches far beyond the point of his contact with physical media, communicating with other spirits thousands of miles away. At the same time we know that man has a basis of contact with the outer world, in his mode of subsistence, at the brain, which is his throne of power. Just so we may scientifically think of God as maintaining a throne of power, while he is everywhere present in his universe of worlds.

QUESTIONS ABOUT A FIRST CAUSE

Another question which keeps pushing into the realm of discussion is the inquiry about the proper idea to hold regarding a first cause. Manifestly we cannot rest in the old statement often made that every effect must have a cause, for that would compel us to demand that God also have a cause.

Finite man cannot prove a first cause. In considering what we may and must believe on this subject, the essential fact for us to emphasise is that, since life can only come from antecedent life, as we see its appearance, the Creator is a living being. Moreover, we have already considered the evidence to compel us to believe that he is an intelligent, volitional spirit.

We may hold one of two views about a first cause of all created things. First, we may insist that God had a cause which explains his existence and character. That will compel us to hold that the being who is the cause of God also had a cause. That is to say, we would hold to the idea of an endless chain of causes, which involves the necessity of believing in the eternal existence of spirit-beings endowed with life.

The second view is that God is possessed of eternal existence. This is more consistent with our appreciation of the universe than to try to think of an endless chain of living beings, which is only another way of thinking of eternal life. The universe indicates a Ruler who is sufficient unto himself, maintaining his creation with poise and power, according to his plan. We recall the statement of Prof. Romanes that science demands belief in one God, and only one, because of the uniformity of law and the solidarity of the universe.

Dr. Richard L. Swain, in his book, *What and Where is God?*, tells us of a man who insisted that he could not believe in God, because he could not believe in anything that had no beginning and no ending. Then one day he suddenly realised that he must believe in space as having no beginning and no ending. This led him to the satisfactory conclusion that he could also believe in God as having eternal life. Here we have another illustration of the way we find very practical points of view in our daily experiences which involve the reasonableness of our intelligent faith in so many things that we cannot fully comprehend, but do clearly apprehend as actual experiences in our daily life.

FACTS INVOLVED IN MAN'S MORAL NATURE

Man's moral nature points to the moral nature of God, in harmony with our appreciations of the self-revelation of the Creator. We have already emphasised the fact that man is under law at every point of his being, physical, mental and moral. The realm of law indicates righteousness and justice, since obedience brings blessings, while disobedience brings penalties. This is only recognising a system of rewards and punishments in the processes of nature, including human nature.

Man is also conscious of an ethical sensibility. We give the name of *conscience* to our moral sense, which constrains us to do what we believe to be right, and restrains us from doing what we believe to be wrong. Every collective group of men lives under some form of government based on the recognition of moral appreciations and conscious individual moral responsi-

bility. This consciousness of man's moral responsibility is the basic fact in our moral nature, for it is the responsibility of the creature to the Creator.

In the nature of things, when God made it possible for us to attain to a life of blessings, this sense of responsibility challenges us to make the best and most of our lives. It is this fact which gives meaning to religion. The word itself means "binding back," and points to this moral obligation as fundamental in man's relation to God. While we must magnify the Fatherhood of God, we must emphasise as earnestly that the moral government of God is necessary to our realisation of the meaning of life and destiny.

THE SENSE OF SIN

Man recognises his moral failure. The term "sin" is now in common usage to signify this moral failure. Evolution theories have tended to dull the sense of sin, for they led men to think of their failures as indicating the remaining weaknesses and instincts of the lower animals, suggesting ignorance and constitutional limitations, for which we are not responsible; rather than the wilful disobedience of God's law by us, who know in our hearts that we choose to disobey, and are responsible for our conduct.

Prof. Walter Rauschenbusch, in his book, *A Theology for the Social Gospel,* discusses this subject of sin, in the light of modern thinking, in a very vigorous way. He says: "Religion wants wholeness of life. We need a rounded system of doctrine large enough to take in all our spiritual interests. . . . The social gospel

calls for an expansion in the scope of salvation and for more religious dynamic to do the work of God. It requires more faith, and not less. It is able to create a more searching sense of sin, and to preach repentance to the respectable and mighty who have ridden humanity to the mouth of hell. We are becoming more sensitive about collective sins, in which we are involved. The social gospel is concerned with the eradication of sin and the fulfilment of the mission of redemption."

The Rochester professor declares that "the Christian consciousness of sin is the basis of all doctrine about sin. A serious and humble sense of sinfulness is part of a religious view of life. . . . When a man is within the presence and consciousness of God, he sees himself in the most searching light and in eternal connections. To lack the consciousness of sin is a symptom of moral immaturity, or of an effort to keep the shutters down and the light out. The most highly developed individuals, who have the power of interpreting life for others, and who have the clearest realisation of possible perfection, and the keenest hunger for righteousness, also commonly have the most poignant sense of their own shortcomings."

MAN IS INSUFFICIENT UNTO HIMSELF

We have quoted from Prof. Rauschenbusch for two reasons: First, because no scientific study of human nature and human needs can escape a candid recognition of the fact of human sin, and its fatality in the realm of human values, unless it be overcome. Second,

because we must face, with equal candour, man's individual responsibility to God, and to his fellow-men, for his moral failures. For example, no honest man will deny that an unfaithful father or mother is responsible to God and to the children. Only as one is ready, in utter honesty, to face this responsibility and accept it, there is no possibility for him to be any better. This is bed rock, and here we must stand to enter the way of a new and better life.

Moreover, we must frankly face the testimony of history that man has never made promising progress in trying to improve his moral conduct, in his own strength. The Greeks climbed to as noble heights, two thousand years ago, in athletics, in æsthetics, in literary culture, in philosophical skill, as man has ever attained since; but they failed for the lack of moral fibre, without which there can never be stability of civilisation or permanency of greatness.

Alfred Russell Wallace, in his *Social Environment and Moral Progress,* declares that, while man has made remarkable progress in certain directions of material advancement and intellectual attainment; yet from the standpoint of morals man is to-day elevated very little above the earliest conditions *that history records.* Guesses about prehistoric man are not scientific.

Let us realise that we must take into our purview the history of the whole race, as it exists to-day on all continents, and not simply think of the favoured peoples in any part of the planet. The great question is not how far the modern self-binding, self-thrashing harvester surpasses Ruth's sickle. The great question is as to how far the womanhood of to-day has surpassed the womanhood of Ruth.

MAY WE EXPECT THAT GOD WILL PROVIDE FOR MAN'S SPIRITUAL NEEDS?

Man's spiritual needs are manifest and supreme, if he shall ever realise victory over the power of sin. Is it reasonable to believe that God will provide for these highest needs of men? We have noted the revelation of a redemptive love in the very laws and potencies of nature. We have noted how God has provided food exactly adapted to the needs of every creature.

One thing is certain, in the light of human history. With all the advancement of science, with all the material progress of men in matters of mechanical invention and efficiency, with all the cultivation of the human intellect, *there is not sufficient light in nature to solve the problem of the human soul in respect to the way to realise victory over sin, and the attainment of the highest spiritual values in building character.* Man's *need of light is persistent,* and every honest man recognises it.

We have noted that all other human capacities find satisfaction in the provision of the Creator. Shall this highest need fail of fullest satisfaction? Nature, science, reason, faith, hope, love, all unite in confirming the conviction that our God, as we know him in nature, will not fail to give to his needy children the adequate light of life to guide us into the way of the fullest realisation of our noblest capacities and powers.

Chapter IX

THE RECORD OF GOD'S REVELATION TO MEN

We have noted the facts made evident in the self-revelation of God in nature which lead us to appreciate his immanence and his Fatherhood. We must repudiate the thought that he is a far-away God, as being utterly inconsistent with the evidence of his immediate thought about the minutest detail in creation. The only scientific appreciation of God must think of him as being definitely interested in each one of us, and in the affairs of our lives. He holds us in his thought and love and care.

We must believe that this will be particularly true of man at the point of his highest needs, for every act of the Creator takes on added meaning in view of the value of his gift. The endowment of man, with his moral nature, makes it inevitable that God's plan and program will enable man to realise the highest unfoldings of his God-given capacities and powers.

THE CREATOR'S MANIFEST PURPOSE FOR MAN

In his *Data of Ethics*, Herbert Spencer emphasises that the form of its construction shows what the maker of anything intended it to be, or to do. Hence we may study the construction of man, in order to discover what God intended him to be or to do. Let us imagine three or four machines having several points in common in their construction. One particular machine

has a feature unlike the others, a rake. We will agree that the maker of that machine intended its particular activity to be in connection with the functioning of that rake. A second machine has a distinct feature in a knife which runs back and forth as the machine moves. Again we agree that the maker evidently intended this machine to function especially in the work of the knife, in cutting of grain, for which the machine was made.

Applying this principle to man, we note that over and above all that he has in common with other animals, he possesses a distinct endowment which places him in a class by himself. In former chapters we have described at length this unique endowment. Again we must agree that it is perfectly evident that the Creator intended man to realise his distinctive development on the high level of his moral and spiritual capacities and powers. There are true values on the lower levels of human life; but these must be just the stepping stones on which man will climb to his highest possibilities, if he shall realise the will of God for his life.

This fact that God's purpose for man is written into the very fibre of man's being greatly strengthens the favourable conviction with which we closed the preceding chapter that the same completeness which has marked God's provisions for his creatures on lower levels, will mark His provision for meeting man's highest needs. The uniformity of all law, and the evidence of the will of the Creator for man's special development of his spiritual life, would make it far more strange if God never made such a provision, thus leaving man without any adequate light on his pathway, than if such provision were made. The distinctive need

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of man at this point is a divine revelation of God's thought and will for the life of men.

GOD SEEKING THE FELLOWSHIP OF MEN

Dr. David A. Murray, Professor in the Meiji Gakuin College, Tokio, Japan, in his book, *The Supernatural, or Fellowship with God,* elaborates the idea that God's purpose in the creation of man is to lift man up into fellowship with Himself. He rightly urges that this thought should dominate all our thinking about God's relation to men. This fellowship will satisfy man in the realisation of all his highest possibilities, and will also satisfy God in beholding the progress of redeemed men along the lines of His plan for us.

Now this friendship involves the necessity of God doing specific individual acts for individual men, and of men doing specific acts for God. Says Dr. Murray: "There is no fellowship in the fact that you receive the sunlight and the air from God, or that he makes the crops grow to feed you. It is fellowship if a king stops in a hospital to speak to a wounded soldier with a word of sympathy. There is no fellowship if you give money to a famine relief fund. It is fellowship if you take money, or the food, and go personally and give it definitely to one or more sufferers."

In another book, entitled, *Christian Faith and the New Psychology,* Dr. Murray says: "The divine activity naturally acts on each thing in accordance with its character. In the purely mechanical and physical sphere, it appears as the wonderful articulation of sequences which we call natural law. In the sphere of life it appears as the mould into which life-tendencies

run, and as the directing, co-ordinating design. *When we come to the sphere of personality, we naturally look for divine activity of a personal nature.* Instead of being a 'break in the continuity and uniformity of nature,' if there were such personal communications, it would be such a break if there were not."

Again Dr. Murray truly says: "It is not too much to say that the paramount value of the whole Bible to us lies precisely in these parts and these features of it which we call supernatural, because they are the actual exercise on God's part of that fellowship with men which is the essence of religion."

GOD WAS UNDER OBLIGATION TO MAKE THE NEEDED REVELATION

We go further. We have noted that the word "religion" means binding-back, or binding again. This not only means that man is bound to God by moral obligations, but it also means that God is bound to man by moral obligations. When God created man with his God-ward aspirations and great capacities, God was in duty bound to do everything possible to help man realise his high possibilities, within the capacity of man to receive. In Luke 24: 26, we have a statement of Christ which bears upon this point. He is talking with two men about his death and reported resurrection, and the men could not believe that his death was consistent with his Messiahship.

Jesus said to them: "Ought not Christ to have suffered these things?" To his mind the obligation was unescapable. The strength of the strong is an unescapable obligation to help the weak. The wisdom

of the wise is an unescapable obligation to help those who do not know. The principle applies to every man, but most of all it applies to God. The universe would go to pieces unless God responds to the needs of his creatures. Anything that he can do at any time to help on man's redemption from sin unto fellowship with him, God must and will do. Hence the certainty that he will reveal to men the way of life and victory.

ALL REVELATION IS TEACHING

Revelation means "drawing back the veil," and at once suggests the self-revelation which God is ever making. The science of Pedagogy requires a wise teacher to help the student to help himself in every realm of discovery and attainment, and then to impart such knowledge as is beyond the pupil's reach. Moreover, it demands that a wise teacher shall adapt the method of teaching to the capacity of those taught. For example, the kindergarten is taught by object lessons. We are prepared to believe that God is always a scientific teacher.

It is important to remember that the vast majority of the people of Bible times could not read. They were in the kindergarten class. Even to this day ninety per cent of the men in India cannot read, and a much larger percentage of the women are illiterate. Other countries vary above and below this percentage. Even the more literate people came into this attainment within recent centuries. It will therefore be *in exact accord with the demands of the science of pedagogy for God to use object lessons* in teaching the people his truth and giving them knowledge of his power.

THE TEACHING VALUE OF MIRACLES

This throws light upon many of the miracles recorded in the Scriptures. They were object lessons by which men could be taught better than in any other way. It also suggests good reasons for so much use of symbols and ceremonial features, as these also teach, by object lessons, truths about God himself, his plan, his power, his forgiving love. All this is according to the science of pedagogy, and makes God's method of teaching the people vital truths more natural than we have sometimes been accustomed to think.

Some men would have us believe that we ought to ignore the record of miracles found in the Bible, in evaluating religion. But it is a most superficial attitude of mind which would ignore the pedagogical value which they had as God's scientific method of teaching the people by object lessons. No one can read the Christian Scriptures without realising that the supernatural is inextricably interwoven into the narrative from the beginning to the end. Whenever God could do anything to advance the cause of truth among men, by a manifestation of his presence and power, he was bound to do so in that kindergarten age. Because we do not need those methods of teaching now is no reason why we should forget that the conditions of the people then were such as to make them the most effective methods to use.

SOME NATURAL THOUGHTS ABOUT THE SUPERNATURAL

Many people seem to think that God's activity in all of his creation must involve a process of intervention

contrary to law. But such an idea has nothing to justify it, and is an indication of superficial thinking. We need only to realise how man is constantly doing things which nature left to itself could never do. But man is always acting in obedience to law, never violating law, but playing one law over against another, as when he makes an airplane. Miracles are never violations of God's laws. God never acts contrary to his own laws. Everything is natural to him. Men are doing many things to-day which would have seemed as utterly miraculous, a century ago, as anything recorded in the Scriptures.

To take an instance, let us think of the account of the men who were thrown into a red-hot furnace, but were not destroyed. That probably seems as unlikely as any instance in the record. To-day the chemist can freeze mercury inside a red-hot crucible, which is quite as miraculous as to keep men cool in a red-hot furnace. It is fully in keeping with scientific appreciation of possibilities to believe that *the laws of God obtained in one case exactly as they do in the other.* So with all miracles, if we only understood the laws, as we now understand the law for freezing mercury, as we did not a few years ago.

GOD'S METHODS OF COMMUNICATING WITH MEN

Prof. Bosworth, of Oberlin, says it is perfectly natural to think of God as making suggestions to men, even as it is for us to think of men making suggestions to each other. We have realised that God thinks as we do, certainly to the extent that we can read his thoughts after him, just as we read the thoughts of

men, not only in books, but in parks, in pictures, in buildings, and in many other forms of expression.

The reasonable thing is to think of our Father communicating his thoughts to men in the ways familiar to us. He gave us the method we use, and he would naturally adopt the same method himself. Men tell us they felt conscious of his presence by the urge of thought which they testify was not of their own volition, and the thoughts communicated contained the assertion of the presence and purposes of God in which men were interested. Some of them report an impression that they heard a voice speaking to them. That would be entirely natural to our experience.

THE BIBLE AND OTHER SACRED WRITINGS

There are various sacred writings cherished by different religions. How shall we determine the relative values of these writings? In our chapter on *the values of experience* we have noted the verdict of history as to the relative values of the various religions, which involve their religious teachings.

Some years ago the writer was asked to make an official visit to the mission fields of Asia. In preparation for that visit, he made an extensive study of the various religions and their sacred writings. Certain outstanding teachings were compared, and their character determined. They were classified as (1) Theistic, (2) Pantheistic, (3) Ancestor Worship, (4) Polytheistic, (5) Animistic, (6) Nature Worship.

Any student of the philosophy of religion will appreciate the fact that this classification alone places certain values, higher and lower, upon the various types of

religious teaching. Men who tell us the religions of non-Christian peoples are good enough for them, certainly never considered very thoughtfully the character of those religions as thus classified.

More specific comparisons were made as to the following points, determining what the different religions teach about (1) The being, nature and character of God, (2) The relation of man to God, especially in view of the fact of sin, (3) The provisions made for man's salvation from sin, (4) Man's duty toward God and toward his fellow-men, (5) The future of man, as an individual or as a race.

It would be impossible to enter into elaborate details in reporting this study of comparative religions, because of our limited space. Suffice it to say that the confident assertion made in former chapters about the supreme place which must be accorded to Christianity over all other religions, is repeated here as a result of personal contacts during two years with missionaries, business men, and many intelligent converts from other religions to Christianity.

This last fact should be emphasised. The testimony of thousands of people who were adherents of other religions is especially significant, for they turned away from their former religious teachings and practices, in the profound conviction that Christianity furnishes to men the only adequate light of life for time and eternity. Moreover, it is to be emphasised that wherever Protestant Christianity has gone, the people who gave allegiance to its message and its Master have not only received the Christian Bible as the true record of God's revelation to men, but have adopted it as the only adequate rule of faith and practice.

One most important fact sets the Bible in a class by itself, in comparison with all other religious writings. Those writings represent men seeking God, but give no assurance that they succeed in this effort. The Bible represents God seeking men, and is filled with the assurance that men do find God and come into personal fellowship with him. At the very beginnings of the Bible we find accounts of God giving his laws to men, and emphasising their significance as conditioning man's fellowship with God in righteous living as a result of obedience.

Dr. George Adam Smith truly says: "The divine essence of the Bible consists in this—the marvellous story, how it tells us that this moral warfare of ours is shared by God himself, that the divine nature descended into that warfare, that it bears the agony of strife, nay, the shame and the curse of it!—all for man's salvation. . . . That is why the Bible will always be the indispensable force to man's salvation."

THE CHARACTER AND INFLUENCE OF THE BIBLE

In later chapters several of the more distinctive problems about the Bible, commonly mentioned as difficulties to be understood, will be discussed. At this point we desire only to note its general character and the influence which it has exerted in every condition of human life.

Evolutionists have taught that the Bible is a natural growth, as all other books have been, merely a human production. But *its amazing power to change the lives of men* has led multitudes of people, of all types, all callings, all lands, to believe in it as explicable only

on the ground that it reveals God's redeeming love to men, which men of themselves could never have understood, except as divine help was given to those who were led to produce it. This book alone meets the moral and spiritual needs of men. No other book can be placed by its side in this respect. *It is not merely a human book.*

Another unique fact about the Bible is that it constantly emphasises God's direct dealings with individual men and women, and boys and girls. We have noted how science justifies the appreciation of this fact. The Bible leads men into the personal presence of God, with a directness of relationship, which is quite contrary to the evolutionary idea of indirect contact with mankind. Man's moral appreciations and moral responsibilities for his conduct rest absolutely upon this immediate and personal relation to God as the Governor of the moral universe and the Father of human spirits.

When men tell us that other books are also inspired, it is to be noted that the books mentioned as having this power have been written by men who have been saturated with knowledge of the Bible. The logical explanation of the inspiring power of such books is that their authors drank from the fountain head of all such inspiration. Volumes could be filled with testimonies of scientists, statesmen, literary masters, military leaders, philosophers, professional and business leaders, all to the effect that the Bible is a source of blessings which are to be secured from no other book known to men. In the full light of the twentieth century, the demand for it in all parts of the earth is greater to-day than ever before.

THE BIBLE IS NOT THE REVELATION, BUT ITS RECORD

The Bible is often called the revelation of God; but this is not an accurate statement. The revelation began long before the Bible was begun. There are at least four ways in which God has revealed himself to men. *First*, in nature, in creation. We have said enough on this point. The Bible records the fact of this revelation in its Genesis account of creation, in certain graphic descriptions found in the book of Job, in some of the Psalms, and in occasional references elsewhere.

Second, God has revealed himself in history. The Bible emphasises, as does no other sacred writing, the fact that God is the God of nations, dealing with the peoples of the earth according as they deal justly with each other. It is to be noted that the Bible only records such specific history as bears upon the progress of God's plan in connection with the people of Israel, and the nations involved in that history.

The *Third* revelation has been more distinctive. It was the revelation to and through the people of Israel. Here we have the outstanding instance of the immanence of God in the life of a nation. While God has inevitably been in the life of all nations, the Bible indicates that he was specially involved in the life of the commonwealth of Israel, because he received such a response from these people to his leadership as no other people gave him. When Abraham caught the truth about God as a spirit, and repudiated the idolatries of the people about him, he realised that God called him to go out and separate himself from that untoward influence.

The first need was a culture of the truth. Later the task of propagating that truth would develop. This program distinguished Israel from every other nation. Though Israel often forgot God, as believers have always done; yet their religious leaders rise to the noblest heights in teaching the truth about the holiness of God, his certain judgment of sin, and his redeeming grace.

Therefore the Old Testament records indicate an approach to a national incarnation of God in the life of Israel, such as occurred in no other national experience. The messages of Moses, together with the legislation which carries his name; the messages of the prophets, who were the distinctive spokesmen for God to the people; and the uplifting note of the Psalms in their general emphasis of God's fellowship with men; all gave the people of Israel an insight into the plan of God for men, and a perpetual challenge to enter into the blessings which always come to all who obey Jehovah's laws and follow his leadership.

The *Fourth* revelation of God came in Jesus Christ, in whom the divine character was embodied in human life. Since the science of pedagogy, as we have noted, demands that all teaching shall be adapted to the capacities of those taught, it was inevitable that God should "empty himself," in so far as might be necessary to enter into human life. This incarnation was realised to the fullest possible degree in Jesus Christ. In later chapters we shall consider this revelation of God at some length.

Let us note the progressive character of the revelation of God to men. From creation in general, through

all history, by way of a special revelation to the people of Israel, to a final and full incarnation of his character in Jesus Christ, through whom the full truth concerning the Father was given to men, and in whom the great redemptive work of God was wrought into human history.

THE PROBLEM OF INSPIRATION

The question of the inspiration of the Bible has involved much discussion. Inspiration is a fact too large for easy definition. It is attended by many details of minor character. It is far better to put our faith in the fruit of it, as the blessed gift of God, than to lose its blessings because we are not ready to make a final definition of it. A definite theory of inspiration is not essential to a vital Christian experience.

Dr. John DeWitt, formerly of the New Brunswick Seminary, in his book, *What Is Inspiration?,* says: "We may feel painfully that no theory has been propounded that relieves all the difficulties of the case, yet enjoy an unfaltering confidence that the Bible is the word of God. For our confidence does not depend upon human theories concerning its production, but upon many infallible proofs of the divine origin both of the Old Testament and the New, and these wrought into their substance, filling them with light and life and power."

The book indicates that "holy men spake as they were moved by the Holy Spirit." This divine "moving" would seem to have been a quickening energy leading to (1) direct revelation of truth, or (2) illumi-

nation of truth, or (3) sympathetic appreciation of truth. Although the writers were inspired men, the record betrays the marks of human conditions and limitations. The Old Testament teaching is not final, as that of the New Testament is. According to the record, God gave men clearer visions and higher standards, as they were ready for them.

The Bible consists of various kinds of material, historical, poetical, prophetical, ethical and religious. Let us distinguish between the things which are in the record which are not according to the will of God, and the items reporting obedience to God's will. The devil's lies are recorded. The inadequate arguments of Job's would-be comforters, which Jehovah repudiated, are also recorded. Hence it is clear that some of the contents are not inspired of God. The men inspired to make the record set themselves to give a reliable account, but the account contains statements of fact about conduct and teaching not acceptable to God, as well as that which is pleasing to him.

Every part of the Bible is profitable. We may benefit from the record of man's failure, as well as by the inspiration of his obedience. Yet some parts are more necessary than others, in order to an adequate knowledge of the way of salvation through Christ. Some teachings are fundamental, while others are supplementary, all of it filling out the full truth.

It logically follows that it has been more necessary to preserve the fundamental truths of the Bible than to preserve every word that has been written. In many lands to-day only the more important parts of the Bible have been translated into the language of the people, who are intelligent and devoted Christians.

DIFFERENCES AND DISCREPANCIES

There are minor differences in the various manuscripts. There are some discrepancies, especially in connection with certain figures reporting the size of certain armies. But in every case, without a single exception, these discrepancies are so insignificant that it is not consistent with honest appreciation of the great and supreme values of the fundamental teachings of the Bible to dwell upon them, as if they could discredit the value of the essential message in every case. Dr. Charles Hodge, of Princeton, called them "specks of sandstone in a marble temple."

Whether these differences and discrepancies were in the original manuscripts, or crept in as a result of human transmission, can never be known, for there are no original manuscripts available. We shall note in succeeding chapters the proof of the historic reliability of both Old and New Testament records, as proved by contemporaneous history. The fact justifies the belief that the original manuscripts were free from error, and that the writers knew whereof they wrote, and were truthful men.

THE SUFFICIENCY OF THE BIBLE AS IT IS

Every day the sufficiency of *the Bible as it is* is being proved in the lives of all sorts of people in all lands under the sun. God used fallible men to give us the infallible truth in the setting of human limitations. The infallible truth has not lost thereby. The whole record breathes an atmosphere of reliability and sincerity in its spirit and method. Every man who reads

it with an open mind to its message feels it to be the word of God to men.

One fact of supreme significance should be noted. What we may call the *truth burdened words* in every statement of Scripture are the same in every manuscript. Moreover through the years commentators of every school of interpretation have written volumes to teach us that these *vitally important words* have a certain colour of meaning, a certain delicate significance, a particular shade of truth, which must be understood accurately in order to appreciate the *exact mind of the Spirit of God* in the teaching considered.

All of these commentators emphasise the point that the precise word conveys to us a meaning so distinctive that no other word known to men will convey the truth so well as that one word which the writers were inspired to use. This fact gives us an insight into the far-reaching character of divine inspiration, as the record preserves for us the revelation of God. Thus devout commentators have been used to help us preserve this distinctive text.

Dr. DeWitt calls attention to the significant fact that God's revelation is not in the form of philosophic thought, but is "in voluntary relations with men, as a wise, righteous, and almighty Governor, a loving Father and a gracious Savior. The revealer is himself the revelation. *He is always manifesting himself in aspects important to men.*"

One fact has disturbed many inquirers. That is the fact that the Old Testament has lower standards of morals than the new. An example is the law allowing easy divorces. Christ said this was allowed because of

the hardness of the hearts of the people. Canon Mozley says concerning this higher standard in the New Testament: "If it had been at once proclaimed in its higher and purer form, men in their moral darkness and degradation could not have received it. It could only be apprehended gradually." This is probably what Christ meant when he spoke of the hardness of their hearts.

After Christ came, the message of the Gospel did not have this same difficulty in finding its way into the lives of the people of no higher moral levels than those of the earlier centuries. For the inspiring truth which proclaimed that perfect life and atoning death made luminous the final standard which God gave to men, so that the most darkened people have caught the vision of it and felt the aspiration to attain unto it.

THE TRANSFORMING POWER OF THE TRUTH OF THE BIBLE

The secret of the power of the Bible is in the fact that the Living Word is in the written word. This explains its amazing ability to transform human lives. God himself is in his every law, his every promise, his every manifestation of grace. These cannot be apart from God himself.

The Bible opens a fountain of healing for every human ill, strength for the weary spirit, divine sympathy for the sorrowing, precious comfort for the bereaved, and a glorious hope for the life everlasting. It exalts righteousness as the mark of true character and the only measure of true success in life, and it magnifies

the unselfish service of a Christ-like love as the sign of God's fellowship with men and man's fellowship with God.

Such is a suggestion of the priceless character of the Bible. No adequate expression could be found to depict its value to the race. There are those who love it with every fibre of every heart-string, and who are ready to devote their lives to the end that it may be known and obeyed to the uttermost part of the planet. It has been subjected to the fiery test of the crucible, but, like the burning bush which Moses saw, it cannot be consumed because Jehovah is in the midst of it. The light of a blessed immortality shines from its pages upon the pathway everlasting. The knowledge of it shall one day fill the earth as the waters cover the deep.

Chapter X

OLD TESTAMENT PROBLEMS

The Bible is literature. We have magnified it as being much more; but since it is literature, it must be subject to that examination of literature called Criticism. There is considerable prejudice against what is known as the Higher Criticism; but we must discriminate between unwarranted assumptions on the part of some critics and that legitimate and necessary criticism which has given us valid and valuable results.

The desire for liberty in research has led the average man to be tolerant and patient. Many people suppose the theories of the critics have been generally justified by facts; but it is time to emphasise the truth that this is not the case. The work of many critics has been marked by an amazing disregard of scientific accuracy.

Many critics have taken their position on the whole subject, not from the literary point of view, but from *the naturalistic position which denies the possibility of the supernatural before examining the contents of the Bible.* Hence they must have theories which explain away much of the Bible, regardless of the evidence it carries of honest testimony to experiences which involve the presence and power of God in fellowship with men. The Christian whose convictions are settled concerning the realities of religious experience, which would be impossible except as power above man had

touched his inmost life, can find *no common ground with such critics.*

HOW TO JUDGE A BOOK FAIRLY

The first ground on which to judge a book fairly is to discover its manifest purpose. The *guiding motive* running through the contents must be recognised as the surest factor in determining the genuineness of the material presented. The Old Testament reveals, beyond any fair question, the purpose to make clear God's desire to come into fellowship with men. There is *a unity of purpose which runs through the entire collection of writings,* although they cover a period of a thousand years, and are the product of the pens of several different authors. The prominent features in every part of the book are the fact that man's sin has estranged him from God, and that God is ever seeking to show man how to return to the divine fellowship.

The rationalistic naturalist denies that there is a divine solution for the sin-problem. But every honest man knows that his deepest need is exactly this solution of his sin-problem, and that man has positively proved unable to solve it of himself. Moreover millions of the strongest characters in human history will testify that the Bible has proved to bring the only solution that ever really solves the problem of the human spirit. Therefore, in all our study of the Bible, we must keep in mind its spiritual values, demonstrated beyond question. *No criticism can destroy these proved values.*

Through the Old Testament there runs *the record of a covenant* which God made with men, according to which, by just so much as man's obedience would make

it possible, God will surely bring to men redemptive grace, consummated in the work of a Messiah, who would be given to men in the fulness of times. The scope of the Messiah's work would reach past the people of Israel to the entire human race, bringing blessings to all mankind.

Prophet after prophet holds this hope before the people of Israel. In their darkest days of disaster and captivity, never is this confidence lost. It is this great expectation which binds the books of the Old Testament together. The dominating personality of Jehovah moves through every part of the life of the Israelites, and the Spirit of his presence breathes through every page of the record.

The atmosphere of a sincerity of moral purpose, manifest throughout the record, makes it impossible for one who knows the realities of spiritual experience revealed therein to be complacent with so much destructive opinion on the part of some critics, which would even deny the existence of the writings at the time which the record claims for them.

Dr. Alexander Smith, of Aberdeen, says on this point: "The books of Moses are so high in moral sentiment, so pure in moral principle, so strong in defence of righteousness, and so full of reverence for truth and God, that it is impossible morally to believe that men so falsifying history for a purpose could have composed at the same time so noble a moral structure as the Pentateuch." But all this counted for nothing with the critics, who put forth their theories with an amazing assumption of superior knowledge. But their theories have largely been proved to be false, unscientific and unscholarly.

THEORIES ABOUT AUTHORSHIP

The limit of our space will make it impossible for us to discuss fully the work of the critics. We can only touch upon the outstanding points in their theories. One interested to follow the study in detail will find a thoroughly scholarly discussion of the subject in a book by the late Dr. W. J. Beecher, of Auburn Seminary, entitled *Reasonable Bible Criticism.*

The main battle-ground, for several years, was the question of the Mosaic authorship of the Pentateuch. Naturally Moses used material which existed before his time, which was 1500 B.C. There are indications of different literary styles, and different sources of information. But there is no valid evidence to show that Moses might not have put this material into substantially its present form. Items may have been added since his time, but the unity of purpose which runs through the entire five books clearly points to one author who put it into its present form.

We read, in Ex. 17 : 14, that God commanded Moses to "write this for a memorial in a book," and we have no reason yet presented by the critics to lead us to question that Moses did as the Lord commanded, as we shall see, in the light of facts which steadily came to light to refute many of the assumptions of the critics.

One of the early theories was that there must be at least two authors, because two names for God are used, Elohim and Jehovah. Why Moses could not have used both names is not shown. Rapidly the theory developed that the entire material was produced long after the time of Moses, and that several authors had part in its composition.

The Jehovah part or document was called Judahite, and came to be known as J. The Elohim part was called Ephraimite, and came to be known as E. When parts of these were said to be combined, they were known as JE. The theory asserted a separate writer for Deuteronomy, known as D. A priestly writer is also suggested, known as P. There were also editors, known as Redactors, indicated by R.

The book of Joshua contains quotations from the Pentateuch and references to the history recorded therein. The first impression made by this fact would point to the existence of the Pentateuch before the time of Joshua. But the critics disposed of this difficulty by declaring that the book of Joshua was also composed at the later date. They put the six books together, calling them the Hexateuch.

ALL ALONG THE CRITICS DIFFERED AMONG THEMSELVES

While holding to the general theory stated, the moment individual critics began to indicate which parts were written by J., and which parts by E., it is amazing to note how they differ. Not only so, but they accuse each other of making "conjectures," which they undoubtedly did. At least five different schools of critics existed in turn, all differing from their predecessors in their theories about authorship.

They differ in their ideas as to the time when the material was produced which was given the name of Moses, ranging from the time of Samuel to the exile. Of course such a view would utterly destroy the historic reliability of the book. The average man would say the theory of later authorship involves forgery, if

the supposed authors used the name of Moses; but the critics refuse to allow us to speak of this as a forgery, insisting that writers often gave a great name to compositions in order to give them prestige.

One reason given for refusing to accept the Mosaic authorship is that the laws contained in the books were not obeyed. By that test we could readily prove that some of our laws are not now in existence. Again many critics deny that there ever was a tabernacle, and that the references to the tabernacle were all written into the record long after Israel was in Canaan. Let any one read again the story of the tabernacle and decide whether common sense could accept such an assumption as reasonable.

MANY THEORIES OF THE CRITICS PROVED TO BE WRONG

Dr. Robert Dick Wilson, Professor of Semitic Philology in Princeton Theological Seminary, has no superior among living scholars in the realm of Old Testament problems. He has written several volumes on different phases of the subject. Recently he published a little book entitled *Is the Higher Criticism Scholarly?* In this book he deals with point after point which has been a ground of critical discussion, and shows *in every case* how the actual facts, brought to light by faithful scholarship, prove the critics to be wrong. The book is a veritable arsenal of ammunition with which to demolish the critical theories.

Dr. Wilson says: "There are many whose faith in the veracity of the Scriptures has been shaken. The best way to re-establish their faith is to show them that *the charges which are brought against the Bible*

are untrue and unwarranted. The Old Testament narratives are in harmony with all that is really known of the history of the world in the time described in the Old Testament records, and these records themselves contain the ineffaceable evidence that *the time and place of their origin agree with the facts recorded.* This is true of the very earliest narratives of the Old Testament."

CRITICS MISTAKEN ABOUT A WRITTEN LANGUAGE

One of the confident assertions of the critics was that the Hexateuch could not have been written at the time of Moses and Joshua because they had no written language in Canaan until the time of Samuel. The only language in evidence was the Phœnician. In the year 1887-88 a number of cuneiform tablets were taken from the ruins of a city of ancient Egypt, the site of which is known as Tel el Amarna. They contained letters sent from the kings of Babylon, Syria and Assyria, and Egyptian governors and vassal princes in the province of Palestine. They are not inscribed upon papyrus nor written in Phœnician, but on clay, and written in the language of Babylonia, at that time the language of diplomacy, not later used in Palestine.

This discovery proved that a *widespread literary activity existed* throughout all those countries *at the time of Abraham.* Among these letters were some from Ebed Tob, Governor of Jerusalem. He was not subject to the king of Egypt, but an ally who paid tribute. He speaks of himself as "a priest of the most high God." Jerusalem is the same city of Salem of which Melchizedek was king in the time of Abraham. More-

over, the tablets tell of the incursion of Chedorlaomer, a Babylonian prince, mentioned in Gen. 14.

Then an astonishing providence occurred. Among the Tel el Amarna letters are two written by governors of the city of Lachish, one of whom was Zimrida. One of the letters from Jerusalem states that Zimrida was murdered at Lachish by servants of the Egyptian king. In 1890 Dr. Flinders Petrie was excavating a mound in southern Palestine, known as Tel el Hesy. The work was continued by Dr. Bliss, of Beirut. They positively identified this place as the ancient city of Lachish, finding tablets exactly like those at Tel el Amarna, and references to Zimrida upon them. The two parts of the correspondence were put together.

The results of these discoveries furnished positive proof that the land of *Canaan had a written language long before the time of Moses.* One of their cities was named Kirjath Sepher, which means "city of books," indicating libraries in Canaan, as there were in Babylonia. Thus one of the grounds of the critics against the Mosaic authorship of the Pentateuch was gone.

CRITICS MISTAKEN ABOUT CODIFIED LAW

Again the critics argued against the Mosaic authorship because, they said, there was no codified law in existence at that time. We are told that Moses "was learned in all the wisdom of the Egyptians." This fact alone would explain his knowledge of law. In 1891 came the remarkable discovery of the Code of Hammurabi, in the ruins of ancient Susa, bringing to

light *a system of codified law a thousand years older than Moses.* Dr. Wilson points out that Abraham came out of that part of Babylonia in which writing had been in use for hundreds of years, and that he lived at the time of Hammurabi.

CRITICS MISTAKEN ABOUT THE ACCOUNT OF THE FLOOD

Again the critics urged that the Genesis account of the Flood indicated more than one author, as it contains repetitions which they said one author would not make. Then the Babylonia account of the flood was found, written five hundred years before Moses, containing exactly the same features mentioned by the critics in the Genesis account.

It is perfectly evident that Moses might have used the Babylonian account in its substantial features. Both accounts tell of the flood and of the saving of the people by use of a boat. The *distinctive difference* between them is that the Babylonia account is *polytheistic,* while the Genesis account is *monotheistic.* Again the position of the critics was proved incorrect.

With Abraham coming out of the East, where literature abounded, and Moses coming out of Egypt with its centuries of learning, there is absolutely no reason for questioning that the ancestors of the Hebrew people and their competent leader, Moses, were fully equipped to prepare all of the record found in the Hexateuch. Moreover the evidence from contemporaneous history proves the theories of the critics impossible.

THE EGYPTOLOGY IN GENESIS AND EXODUS

A striking instance is the fact that the Egyptology in Genesis and Exodus proves that it would have been utterly impossible for those parts of the books named which involve the story of Abraham and of Israel in Egypt to have been written by any one who lived hundreds of miles away, hundreds of years afterwards. It is the pre-Mosaic record, rather than the post-Mosaic, which especially confirms the historic accuracy of the Genesis record.

Rawlinson, in his *Historical Illustrations of the Old Testament,* asserts: "In the entire Mosaic description of ancient Egypt there is not a single feature which is out of harmony with what we know of the Egypt of this remote period from other sources." The atmosphere of Egypt breathes through the narrative. Egyptian names of articles used in that early time, not in later use, are there. The ancient ruins of the city of Pithom reveal the fact that parts of the city *were built of bricks without straw.*

Dr. Brugsch Bey wrote in May, 1890, in the *Deutsche Rundschau,* testifying to the remarkable historic accuracy of the story of Joseph as proved by records discovered at Luxor, telling of the seven years of plenty and of famine.

THE HISTORIC RELIABILITY OF THE OLD TESTAMENT

It is evident, as objections of the critics against the Mosaic authorship of the Pentateuch prove unworthy of acceptance, that we have increasing evidence of the historic reliability of the record. It should be made

clear, in this connection, that we find no authentic chronology before the time of Abraham, in the Genesis record. Dr. Beecher discusses this subject in another book, entitled, *The Dated Events in the Old Testament,* in which he holds that Archbishop Ussher, whose dates are found in the English Bible, is mistaken "in regarding the Biblical numbers before Abraham as chronological."

In the light of this judgment, and also in the light of the evidence that man has lived on the earth more than 4,000 years before Christ, the great *ethnological register* found in the tenth chapter of Genesis must be accepted as being exactly what it says, records of the descendants of "sons of" different men, "after their tongues, in their countries, and their nations." On the face of the record *this chapter covers a vast range of historic time.*

Both Dr. Beecher and Dr. Wilson give definite facts and figures to prove that from the time of Abraham contemporary records, such as those of Assyria, Babylonia and Egypt, show the Old Testament *dates to be unusually accurate* throughout. In fact Dr. Wilson shows that *the Hebrew records for centuries are more accurate* than other contemporary records, noting the very significant fact that the spellings of names are specially accurate by comparison. He says: "That the Hebrew writers should have transliterated these names with such accurateness and conformity to philological principles is a wonderful *proof of their thorough care and scholarship,* and of their access to original sources."

Dr. Wilson gives details in abundance to prove his statement that the reliability of the Hebrew record is

"a Biblical phenomenon unequalled in the history of literature," and that we have in the facts mentioned "an indestructible basis upon which to rest our faith in the reliability of the history recorded in the books of the Old Testament Scriptures. Doubt about some of the minor details can never invalidate this strong foundation of facts upon which to erect the enduring structure of the history of Israel."

DR. KYLE'S CLASSIFICATION

The critics point out that the laws in Exodus, Leviticus and Deuteronomy indicate progress in their provisions, suggesting later authorship at times. This legislation certainly reveals a progressive character. Dr. Wilson holds that forty years, which Israel spent in the journey from Egypt to Canaan, may provide sufficient time for this fuller enactment of legislation. He cites the changes in forty years in the fish laws in our country, also in tariff laws, and in the more recent frequent changes in the laws governing the income tax, etc. Repetition of laws is not unusual, then and now. The Koran has in it many such repetitions.

A very illuminating series of facts, which bear upon this subject, has been brought to light by President Melvin G. Kyle, of the Xenia Theological Seminary, of St. Louis, who is also a thorough-going scholar in the subject in hand, having spent years in personal research in the text and in Bible lands. In his book, *Problems of the Pentateuch,* Dr. Kyle has classified the Mosaic laws in a most striking grouping.

He finds these laws falling under the terms "Laws," "Commandments," "Statutes" and "Judgments."

Each group has its distinctive features. For instance, "judgments" are judicial decisions made on special occasions when a condition developed not covered by the legislation in effect up to that time. Thenceforth these "judgments" are embodied into the legislation, covering any similiar conditions that might arise again.

Dr. Kyle points out that the style of the same writer would be different in recording an account of a "judgment," with the report of the incident that gave rise to it, from the style involved in recording a "commandment." In a detailed diagram, Dr. Kyle shows that his classification of the different kinds of legislation found in the Mosaic books corresponds with striking agreement to the "documents" suggested by the general groupings of the critics. The term "judgment" is never used except in connection with the kind of legislation described. Here is food for thought, suggesting that facts may yet explain every point raised by the critics against the Mosaic authorship. It is further to be noted that many men, who lived a long life, like Gladstone, had a different literary style at 90 from that which they had at 40. So it may have been with Moses.

NOTED CRITICS NOT THOROUGH SCHOLARS

Dr. Wilson also presents careful details to prove what he calls "the inexcusable ignorance of notable critics." Dr. Wilson spent years in mastering the Babylonian, Susian and Egyptian languages, as well as others not usually mastered by the average critic. He proves that certain critics who were ready to assert positively certain positions *had not made original in-*

vestigation of the facts to be studied in the original languages involved in their positions.

Dr. Wilson says: "Having read carefully and repeatedly what these critics have to say on this title (a controverted point), I have failed to find any hint indicating that they have ever appealed for their information to any original sources outside of Greek, Hebrew and Aramaic. If they are so careless and unreliable where their assertions can be investigated, what ground have they for expecting us to rely upon them when their assertions cannot be tested?" It is the challenge of thorough-going scholarship.

Toward the end of his remarkable book, Dr. Wilson asks the critics eight salient questions, which reveal the improbability in general, and the impossibility in specific instances, of the truth of their theories tested at strategic points. His questions make it immediately apparent that the theories involved must be abandoned in the light of the historic tests which cannot be gainsaid. As a concluding statement, Dr. Wilson declares: "There is nothing in 1,800 years of history to invalidate the Old Testament."

ALLEGORY AND FIGURATIVE LANGUAGE ABUNDANT

There is much allegory in the Bible. *It is an oriental book,* and must be recognised as such. The point to stress is that *truth is as positively taught in allegorical* statement as in other modes of expression. Figurative language is common to all literature. Its lesson is usually as clear as that found in other types of speech. *If we are looking for the truth intended to be taught,* we will have no difficulty with the form of expression.

Consider, as an example, the account of the entrance of sin into human life. Here it is evident that "the tree of the knowledge of good and evil" is a figure, in keeping with the setting of a garden. But while the method of statement is figurative, the clear fact set forth is the mighty reality of the moral struggle of the generic man, as he faced his responsibility, as a conscious free moral agent, of obeying or disobeying the law of God.

Or take the account of the creation of woman in the second chapter of Genesis. This chapter is often called a second story of the creation; but such a view is a misapprehension of the fact. The key to the unity of the plan of Genesis is found in the words "these are the generations." Ten times this expression is repeated, and each time it marks the narrowing down of the record from the general account of creation to the history of Jacob and his descendants, in connection with whom the work of redemption is distinctively identified. Each time it indicates special attention to a detail of the more general subject which precedes.

The first time the phrase occurs is in Gen. 2 : 4, where it indicates that out of all creation, the book is to be specially concerned with man. Then follows, not a second creation story, but an elaboration of the account of man's creation given in the first chapter, especially that point "male and female created he them." Then follows the account of the creation of woman.

There has been much mirth about the "rib" story. It may be a question as to how much of the account is literal and how much is allegorical; but *two facts are clearly intended to be taught:* First, that there was a special creation in the case of the woman, fitting into

all we have noted in a previous chapter as the demand of science for a special creation in the case of man. Second, the clear intention that *the wife is to be the other self of the husband.* These two clear teachings are profoundly important, and the student must be concerned to measure their value, rather than to quibble about the degree of allegory in the oriental source of the teachings. The same attitude must mark the student all the way through the book, with its figures, its symbols, its types, all of which clearly teach important truth.

THE SIGNIFICANCE OF THE SACRIFICIAL PROGRAM

Much has been said about the crude and barbarous features of the Levitical code, and the phrase "a bloody God" is among those used to signify its repugnance to some people of our time. Two facts must be made clear in discussing this subject. The first involves the large number of animals slain at the various feasts. The reason for this is found in Ex. 12:4, where we read that provision is to be made for "every man according to his eating."

When the people went up to the feasts, they took their food with them, usually on the hoof, it being practically all meat food. The number of animals taken was determined by the number of people to be fed during the several days of the feast. The practice was perfectly natural. Killing all of these animals makes an entirely wrong impression upon those who are not informed regarding the simple necessity for provision of food. A large number of animals killed indicated a large multitude in attendance at the feasts.

The history of the sacrifice always connected it with the eating of food. The Passover in Egypt was eaten, as it has been ever since, by the people of Israel. The idea of the atoning work of the sacrifice is to be connected with the idea of the life-giving reinvigoration found in eating food. All this puts a very different aspect upon the practice. To speak of it as "shambles" is to betray ignorance of the need of furnishing food to the people.

The second point needing explanation is the meaning of the statement that all of these animals were "offered unto the Lord." The apostle Paul discusses the matter of eating meat offered to idols, which involves the same idea of making "sacrifices" of all that was eaten. Reference is made in the Mosaic record to "heave" offerings and "meat" offerings. This form of offering covered practically all the meat offered. The "whole burnt offering," and occasionally others, signified God's proprietorship, as specially recognised.

All the offerings involved the recognition of God as the giver of all. In the market which Paul had in mind, when a dealer was ready to give the meat to the purchaser, he would heave it upward for an instant, as an indication that he remembered the Giver of all. It is akin to our "grace before meat." Hence all the food eaten would be described as all having been offered unto Jehovah.

THE HISTORY OF THE SACRIFICE

We must trace the history of sacrifices back to their beginning to discover their true meaning. We read that Jethro "took a burnt offering and sacrifices for

God." Again, when Jacob parted from Laban, he "offered sacrifices upon the mount, and called his brethren to eat food." Still earlier, Noah, after coming from the ark, "builded an altar, and took of every clean beast and offered burnt offerings upon the altar." So Abel "brought of the firstlings of his flock," and his offering was acceptable to the Lord.

Before mention is made of Abel's offering, we read that "unto Adam and to his wife did the Lord make coats of skins and clothed them." The Genesis record is clear in teaching that God gave to man such commandments as to his conduct as would enable man to live in fellowship with God through obedience. As the fact is recorded that man had forfeited full fellowship with God through his sin of disobedience, immediately there follows the account of God's purpose to help men re-establish fellowship with Him.

The fact that Abel knew what kind of offering would be acceptable to God justifies the reasonable conviction that men, from the very first, were taught to offer such sacrifices as involved the shedding of blood. The reason for this is given in Gen. 9:4, where we are told that *the life is in the blood,* and such sacrifices involved the giving of life. This was not simply that man should have the meat for food, but the significance of the shed blood was made specially important, in that *it foreshadowed* the shedding of blood on the part of God's promised Savior in the fulness of times.

THE COVENANT IN THE SACRIFICE

We have mentioned the covenant which Jehovah made with several men who revealed the desire to obey

his will. In Deut. 7:9 we read: "Know therefore that Jehovah thy God, He is God, the faithful God, who keepeth covenant and loving-kindness with them that love him and keep his commandments to a thousand generations." The essence of the covenant is that God has promised to give salvation to men through the anointed Savior, the Messiah, the Christ, in the fulness of times; and that he will be able to fulfil his promise more readily by so much as men obey him and enter into his will. On the other hand, men may "hinder" him through their disobedience and unbelief.

This promised Savior would complete the atoning work for Israel, and all mankind, which was foreshadowed in the sacrifices which involved the giving of life. The whole subject must be studied in the light of the *Epistle to the Hebrews,* where we are given clear insight into the appreciation of the significance of the sacrifices by the Israelites, as foreshadowing Christ's work in behalf of them. The 10th and 11th chapters of that epistle should be studied in order to realise the truth there made plain.

Nothing was ever suggested in the Old Testament to the effect that men could be pardoned and restored to fellowship with God on their own merits. The heart of the whole program is always in that fact. The merit of another was kept before their minds. We read in Hebrews: "The law can never, with those sacrifices which they offered year by year, make the comers thereunto perfect." But Christ "entered in once into the holy place, having obtained eternal redemption for us." The sacrifices were a means of grace to every honest believer in those days, for they quickened the sense of sin, leading to a sincere repent-

ance, and the outreaching of faith and hope unto God and his promises of a sufficient Savior yet to come.

THE SAME GOD IN THE WHOLE BIBLE

While men did not realise the fulness of the truth concerning God's redeeming love, and the revelation of the divine program and spirit was progressively unfolded and gradually received; it is incorrect to suggest that the God of the Old Testament is not the same as the God of the New Testament. Any student of the teachings of Christ will certainly realise his constant appreciation of the truth that his loving Father was the God of Abraham and Isaac and Jacob, and "Jacob" included Israel. All the way along God was eagerly seeking to help men to return to fellowship with him, as he has ever done from the first day that men became estranged from him through their sin.

THE PROPHETS AND THEIR MESSAGES

The prophets are not to be restricted in our thought to the men who were specially given that name. The apostle Peter tells us that "prophecy came not in old time by the will of man; but holy men from God spake as they were moved by the Holy Spirit." That means that every one who spoke from God and for God was a prophet. The people always recognised the prophets as God's spokesmen. They usually appeared in the crisis-times in Israel's history, indicating dangers within and without. Their fearless messages did not stop short of kings.

The prophetic message was immediately applicable to

their time; but it has been truly said that the true prophet always spoke to the times and also to the eternities. Every prophet called the people to repentance because of sin, in face of inevitable disaster if they were impenitent. Then followed the pleading of Jehovah that the people would turn to him and live. The prophet always held up the never-dying hope that Jehovah would, in the fulness of times, give the long-expected promised Savior.

Another distinctive task laid upon most of the prophets was the emphasis of God's promises for the future. The devotee of naturalism ever deprecates the value of predictive prophecy; but it is nothing less than a series of divine promises. It is in keeping with all that we have noted, emphasised by science, that God would be definite and specific in his promises. In one instance the prophet Isaiah pointed to this fact as an evidence of divine revelation to men.

No argument would serve to convince the reader of the great significance of this predictive prophecy. One must study the subject for himself. It is an inspiring study, which involves both Old and New Testaments, making luminous the truth that God is faithful to his promises, and giving valid ground for the certainty that just as every promise has been fulfilled, when its fulness of time was reached, so every promise that yet waits to be fulfilled will as certainly be fully realised to men.

Questions of authorship have been raised concerning certain of the prophetic messages. In his little book Prof. Wilson deals with all of these, and indicates adequate reasons for holding to the validity of the accepted ideas about them. To the responsive soul the divine

breathing is felt running through them. The vital necessity is the constraint which they bring in their challenge that we shall enter into their promises as offering blessings to us, as individuals, and collective groups of needy men.

THE SPIRITUAL ATMOSPHERE IN THE OLD TESTAMENT

The Old Testament reveals a spiritual atmosphere which lifts it far above the sacred writings of every other ancient religion and makes it a fitting approach to the fulness of the truth in the New Testament. This was the Bible of Jesus, and the average man is in danger of underrating its spiritual power. A study of the prayers recorded in the Old Testament will quicken one to realise how fully they reveal the loftiest conceptions of God, in full harmony with the statements of the New Testament. There are a few prayers containing imprecations which must be understood as expressing the zeal of indignation against the enemies of Jehovah and his people; but these are exceptional. The deep spiritual experiences found in the Psalms, and in many other places, indicate a vision of God, as the Judge of sinners, and the merciful Redeemer of penitent children who turn to him and enter into newness of life.

The spiritual culture of the loyal Israelite who has been faithful to these means of grace is manifest when we read in Luke 2: 25-32: "And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, *waiting for the consolation of Israel,* and the Holy Spirit was upon him. And it was revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's

Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms, and blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Chapter XI

NEW TESTAMENT RECORDS AUTHENTIC

In the year 1835 there appeared a book entitled *The Life of Jesus*, by David Frederick Strauss, of Germany, in which he repudiated the idea of the supernatural, and asserted that the Gospel record was a collection of legends gathered by the followers of Jesus, and that his life, as pictured in the Gospels, was only the exalted ideal of enthusiastic Christians, a pious conception of a character utterly impossible for any man to have lived.

The effect of the book was remarkable. The world of scholarship was impressed by its boldness; but incidentally it proved a helpful occasion to the establishing of the truth. Christian scholars immediately began a thorough examination of the available sources which would furnish evidence regarding the authenticity of the Gospel records. As a result, Strauss' theory is dead, in so far as having any foundation in historic fact. The authenticity of the New Testament material is established.

SOME GENERAL HISTORIC FACTS

In the year 313 A.D. the Emperor Constantine became a Christian and proclaimed Christianity to be the religion of the Roman Empire. In the famous Sixteenth chapter of his *History of the Decline and Fall*

of the Roman Empire, Gibbon tells us that in the year 300 there were Christian churches crowding the region of Northern Africa, including the Nile country, and throughout Consular Asia, extending to Italy. Of the 1,800 bishops then reported, 1,000 were in Greek provinces, and 800 in Latin provinces of the empire.

Great churches and cathedrals had been built, and were too small to meet the needs of the growing congregations. Ruins of these structures are visited to this day. It should be remembered that the conquest of that region by the Mohammedan power led to the destruction of many Christian structures, as well as many valuable manuscripts of Christian writings. But the evidences have remained to this day, some of them coming to light as a result of patient research in our time.

From the year 300 to the time of Christ was 270 years, a shorter period than has elapsed since the Pilgrim Fathers landed at Plymouth Rock. Only one hundred people were in that group, and they had no background of history in America. Yet authentic historic evidence abounds to confirm the records of their coming and development in New England. There are documents, houses, graves, descendants, still living among us, and tangible relics, leaving no possible ground for doubting the reliability of the history.

Exactly in similar fashion do we prove the beginnings of Christianity in the heart of the Roman Empire in the first century. The flower of Roman civilisation was flourishing, with greater literary activity than existed at times before and after. The Romans were a practical people, not given to visionary notions about religion. Their standard of morals was pagan. Their

habit of life made it certain that no new religion could make much headway among them unless it possessed a transforming spiritual power of extraordinary character.

REFERENCES BY ROMAN HISTORIANS

Roman historians who lived in the first century made definite reference to the spread of Christianity. In his *Lives of the First Twelve Cæsars,* Seutonius reports that in the year 54 certain Jews were expelled from Rome because of controversies with the Christians. He also mentions persecutions of the Christians by Nero from the years 64 to 68. The historian Tacitus, in his *Annals,* has an extended statement regarding the large numbers of Christians scattered throughout the empire at the time of Nero's persecution.

The famous letter of the Younger Pliny to the emperor Trajan is notable. Pliny was Pro-Prætor in Bithynia and wrote to the emperor in the year 104, reporting the rapid growth of Christians, testifying to their fine character, and asking for instructions in view of certain developments in his territory.

Here we have unquestionable evidence from contemporary history of the increasing number of Christions as early as the year 54. Moreover, this had gone on in the face of terrible persecutions. Faithful in their witnessing, even unto death, the Christians multiplied so rapidly that the saying arose, "The blood of the martyrs is the seed of the church." That sort of heroic devotion of life, given to the end that men might be honest and pure, proves the absurdity of the suggestion that those followers of Christ gathered mere

legends about him and foisted them upon a gullible people. Truth that builds noble character does not grow out of false imaginations. It is only the fruit of mighty realities in human experience.

THE WRITINGS OF CHRISTIAN SCHOLARS

During the 250 years that followed the death of Christ in the year 33, many Christian scholars wrote defences of Christianity, whose writings are preserved. We also have the writings of opponents to Christianity. From both of these sources we have quotations from the four Gospels and other New Testament books. We will note some conspicuous instances.

Polycarp and Papias were both pupils of the apostle John. Polycarp was bishop at Smyrna, which is a short distance from Ephesus, the home of John, the ruins of which are standing to-day. Irenæus, while still a youth, saw Polycarp, and testifies: "I can tell the place on which the blessed Polycarp sat and taught, and how he related his conversation with John and others who had seen the blessed Lord, both concerning his miracles and his doctrine."

Polycarp wrote one epistle, in which there are allusions to fourteen of the books of the New Testament. Eusebius quotes from a work of Papias, in which he ascribes their respective Gospels to Matthew and Mark. It is generally agreed that the Epistle of James, and several of those written by Paul, were in use among the churches some time before the Gospels were put into form. The messages were transmitted by the oral method, and it must be remembered that men were accustomed to such accurate cultivation of their memo-

ries as we can scarcely appreciate, with our dependence upon books.

The evidence indicates that the New Testament material was prepared between the years 50 and 90. Let us remember that *at the year 80 men were nearer to the time of Christ than we now are to the time of Abraham Lincoln.*

Thirty years after Polycarp, we find Justin Martyr conspicuous in the early church. He was a mature man, distinguished as a philosopher and writer, when he became a Christian. In his writings we find thirty-five quotations from the Gospel of Matthew alone. He quotes from, or refers to, the Acts of the Apostles, and nearly all of the epistles, and ascribes the book of Revelation to the apostle John. He calls the writings from which he quotes *Memoirs Composed by the Apostles and Their Companions.* The fact that Justin does not always mention the authors by name is a greater proof that they were generally known than if he had identified each quotation.

A disciple of Justin Martyr was Tatian. About the year 170 he compiled a Harmony of the Gospels, called *Diatesseron,* which means "through four," showing that at the time the four Gospels were accepted, and only four. Irenæus lived at the same time as Tatian. His book, *Against Heresies,* reveals a thorough familiarity with the books of both the Old and New Testaments. He calls both "the oracles of God." Only three books of the New Testament are not mentioned by him, namely, Philemon, Third John and Jude.

Irenæus wrote: "We have not received the knowledge of the way of our salvation by any other than those by whom the Gospel has been brought to us;

which Gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation of our faith."

Tertullian of Carthage refers to the epistles of Paul as still to be seen in the churches to which they were written. He says: "If near Achaia, go to Corinth; if in Macedonia, go to Thessalonica; if in Italy, go to Rome, whence our assertions may be proved true."

THE TESTIMONY OF THE OPPONENTS OF CHRISTIANITY

During this time there were opponents of Christianity contending against the teachings of Christ and his apostles. The Gnostics were active before the death of the apostle John. The Cerinthians and Ebionites rejected the writings of Paul, but accepted Matthew's Gospel. There were more pronounced antagonists, such as Celsus, Porphyry and Julian. Unconsciously they testified to the existence of the New Testament material by contending against the teachings contained in them.

The fact to be emphasised is that while these enemies of Christian doctrine opposed various teachings of different writers, *they never once questioned the authorship of the writings.* Had there been the slightest question as to John's authorship of the fourth Gospel, for example, every one knows how eagerly those refusing to accept his teachings would have seized upon that fact.

DISTINCTIVE FEATURES OF THE FOUR GOSPELS

Christianity developed from three centres, Jerusalem, Antioch and Rome, involving three types of people,

Jews, Greeks and Romans. Naturally the Gospel message would be adapted to the distinctive conditions marking these peoples, their antecedent religious training, their intellectual atmosphere, their general attitude toward life, and the things they deemed most worth while.

It would follow that *such parts* of the whole body of information about the life and teachings of Christ would be used in the Gospel message to each group *as would best appeal to them.* While each type of message would present the fundamental truth, it would be adapted to the various attitudes of the hearers. John tells us that much material was not used in the written Gospels, and Luke refers to "many" others who had written before he began his record. It is reasonably certain that all of the four writers drew from this general fund of available information.

SOME CRITICAL VIEWS ABOUT THE SOURCES

Some critics of the New Testament have spent much time and labour in behalf of the theory that Matthew and Luke were built largely upon Mark. Prof. Charles Foster Kent, of Yale, in his book, *The Life and Teachings of Jesus*, says: "The energy and acumen of New Testament scholars during the past two centuries" have been devoted to the study of the "synoptic problem."

Prof. Kent also says: "While there is yet no general agreement regarding minor questions, we may accept two points as established: (1) The Gospel of Mark is the source from which Matthew and Luke derived their order of events, and their common narrative material. (2) For their accounts of the work of John the Bap-

tist, the baptism and temptation of Jesus, and for most of their sources of Jesus' teachings, Matthew and Luke drew from a common written source or sources no longer extant."

This is an interesting statement. The whole subject is of no great importance, even if it could be proved to be correct. One has only to study the three Gospels to discover that very much in Matthew and Luke is not in Mark. Luke's statement makes it very clear that he did not depend upon Mark for much of his material. If Matthew's record be divided into one hundred parts, forty-two parts are peculiar to Matthew alone. If Luke's record be divided into one hundred parts, fifty-nine parts are peculiar to Luke alone.

The statements of the early church fathers should be quite as valuable in connection with the emphasis of the distinctive features of the three synoptic Gospels as anything of later origin. Papias tells us that Matthew wrote his Gospel especially for the Jews, and wrote in Hebrew. The keynote in Matthew is the fulfilment of Old Testament prophecy. Evidence of such fulfilment was certain to convince the Jew of the Messiahship of Jesus, as nothing else could. Matthew's genealogy of Jesus goes back to Abraham.

It is notable that Matthew never interprets Hebrew or Aramaic words, as the other writers did, since they were writing for people who did not know these languages. We read in Mark 5:41: "He said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise." Again in John 1:38: "They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?" Of course such interpretations were not needed by the Jews.

Papias also tells us that Mark wrote especially for the Romans. The keynote in Mark is power, which would appeal to the Roman. The first chapter begins with Christ's public ministry, and is filled with a remarkable record of Christ's miracles. Mark also suggests vigorous activity by using such words as "straightway" and "immediately." Mark alone tells of the testimony of the Roman officer at the cross to the character of Christ, as this would appeal to the Roman, as it would not to Jew or Greek.

Prof. Kent questions whether the author of the second Gospel was the John Mark of the Acts, since he was probably too young for the task. He does admit that probably Mark witnessed the events of the last tragic week in the life of Christ. It is sufficient comment on this opinion to call attention to the fact that, by common consent, Mark did not write before the year 60, and had nearly thirty years in which to become familiar with the general fund of information, in addition to having been a companion of Peter, who was quite well able to give Mark first-hand information about many details.

Irenæus tells us that Luke was the companion of Paul, and wrote his Gospel for the people of the Greek communities, among whom he spent much of his ministry. In Luke 1 : 1-4, the writer strongly asserts his personal familiarity with his sources of information. The Greeks were the humanists of their time. The keynote in Luke is the humanity in the divinity of Christ.

Luke alone gives us the parables of the Good Samaritan and the Prodigal Son, emphasising God's sympathy and redeeming love for penitent men. Luke specially

emphasises the fact that the Gospel is intended for the Gentiles, as well as for the Jews. Paul was by far the most cosmopolitan of all the Christian leaders. Born in Tarsus, and a Roman citizen, he was the one man best adapted to preach the Gospel to the Greek mind. This broad spirit of Paul is reflected in Luke.

It is generally agreed that the fourth Gospel was the last book of the New Testament to be written. Irenæus tells us this was written in Ephesus, the residence of the apostle John in his old age. John realised that the synoptic Gospels needed to be supplemented by certain records of Christ's acts and teachings, in order that the future church should have an adequately complete account, sufficient for all time. John tells us there was much more that might have been reported than all four records contain.

The fourth Gospel gives us distinctively the spiritual interpretation of the life of Christ. In 20:31 he tells us: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Indeed this is the object of all the Gospels, as well as of the New Testament material. John knew the facts as few could, as a result of his intimate friendship with Christ. He opens the door into the holy of holies for all believers, emphasising the redeeming love of God for all mankind.

THE HISTORIC RELIABILITY OF THE NEW TESTAMENT

Having presented adequate evidence that the New Testament material was produced during the second half of the first century, we must note the proof of

the historic reliability of the record. The light of contemporaneous history has been poured upon this inquiry, with clearly demonstrated results. The outstanding historian of the New Testament is Luke, since he adds to the third Gospel the book of the Acts, which contains the story of the establishment of the Christian church in the Mediterranean world.

The most conspicuous scholar in this realm of research has been Sir Wm. Mitchell Ramsay, who has devoted his life to testing the historic reliability of the New Testament. A list of his writings would cover the titles of eight books dealing with various phases of the subject. The last of these is the most comprehensive, and is entitled *The Bearing of Recent Discovery on the Trustworthiness of the New Testament.* In this book the author deals specially with historical, geographical and social references in Greco-Roman lands. Many allusions in Luke and Acts are considered, and several in the epistles.

When he entered upon his work years ago, Dr. Ramsay was sympathetic with the opinion that the New Testament was not historically reliable. Hence his conclusions are all the more convincing. He says: "Luke's history is unsurpassed in respect of its trustworthiness. His words stand the keenest scrutiny and the hardest treatment, provided always that the critics know the subject, and do not go beyond the limits of science and justice." Sir William persisted through many years in testing point after point urged by the critics against the reliability of the record, and *in every instance* proved the critics to be wrong, and the record to be right.

Another book of real value is entitled *Luke the His-*

torian in the Light of Research, by Dr. A. T. Robertson, Professor of New Testament in the Seminary at Louisville. He deals very helpfully with all details of the subject. He quotes approvingly the statement in the *London Times Literary Supplement* that "the long series of discoveries by Sir W. M. Ramsay and his coadjutors in Asia Minor has established the Acts narrative in a position from which later research is unlikely to dethrone it."

The interested student will also find a very informing book in *St. Paul and the Roman Law,* by Dr. W. E. Ball, an English barrister. He finds an astonishing number of items in the record which involve the Roman law, such as the trial of Jesus, the trials of Paul, and such discussions as Paul's references to the adoption of believers into the citizenship of the heavenlies. He discusses the Roman law covering the adoption of a slave by a citizen, thus making him a son and citizen. Paul has been called legalistic in using this figure. Dr. Ball proves that Paul was using the most popular experience in the whole empire to illustrate his thought. At every point where Roman law bears upon the subject, the author proves that the most definite accuracy obtains.

Such in brief is the report as to the reliability of the New Testament material, tested by archæological, historical and legal facts, brought to light by most careful investigation on the part of competent scholars. It leaves no possible doubt in the mind of any fair-minded student that the material was produced by followers of Christ as claimed, during the second half of the first century, and that their statements of fact are fully trustworthy.

Chapter XII

CHRIST'S HISTORIC CHARACTER GENUINE

Although we have presented adequate evidence to prove the authenticity of the New Testament, men persist in saying that the contents of the Gospels cannot be genuine records of fact, for they give such an account of the life of Christ as to indicate that it has been idealised beyond the possibility of truth. In the present chapter we present the considerations which compel us to see that the Gospel records report the exact facts about Christ's life and teaching, and that no man could possibly have imagined such a life.

THE FEARLESS SINCERITY OF THE GOSPEL WRITERS

The definite object of the Gospels was stated in the preceding chapter. It is to enable men to realise that Jesus Christ is the Son of God, and that he offers eternal life to men who will accept him as the Savior from sin. They also make clear that all who accept Christ as Savior and Lord will live lives of honesty and purity, of unselfishness and helpfulness, loving God and their fellowmen, even as they love themselves.

Moreover, they clearly declare that all who do not accept Christ as Savior must continue in their sins apart from the fellowship of God. Manifestly this message was not pleasing to many. The witnesses to this teaching were persecuted most bitterly, and many died rather than retract their testimony. It is perfectly evident that no sane person would persist in

such a program, unless absolutely convinced of the truth of the statements. And such conviction could only come out of the experience in their own lives that Christ had made them new creatures by his divine power. For no mere man could have given them the experience of this transforming power.

To say that these men were deluded, or experienced a sort of self-hypnotism, is utterly contrary to common sense. Those who refuse to accept the truth of the Gospels have never suggested an adequate explanation of this persistent fidelity on the part of the followers of Christ in making the report on record of what he actually was, and what he did and taught. From this allegiance no power on earth could swerve them.

President Mark Hopkins, in his *Evidences of Christianity,* says concerning this theory that the Gospels are the result of deluded fanaticism: "Is it possible that anything thus originated should overturn systems the most deeply seated, and receive the homage of the highest intellect and the most extensive learning the world has ever seen? It is altogether unprecedented in the history of the race. The New Testament gives us a full and satisfactory account of it, and it behooves those who do not receive this account to furnish another that shall at least be plausible, which no man has done."

ONLY EYE-WITNESSES COULD HAVE WRITTEN THE GOSPELS

The Gospels do not describe Christ. They portray him. They never tell us that what he did was grand or wonderful. They simply report what he did and

what he said, and we quickly discover how wonderful they are. The implications of this fact are unescapable.

Plato has given us the dialogues of Socrates. Manifestly either Socrates lived and said the things attributed to him by Plato, or Plato himself must have been able to create the wisdom of Socrates. Thomas Moore wrote a poem entitled *Lalla Rookh,* in which he introduces one Feramorz, a minstrel, reporting a song which Feramorz sang. Again it is clear that there was such a singer, or Moore himself must have been able to create the song which he attributed to the singer.

Exactly so, either the Gospel writers present a true picture of Christ himself, or they must have been able to conceive of such a life as he lived, and must have been able to create the wisdom which they attribute to his teachings. Let it be remembered that nothing in the known thought of the time suggests the matchless sayings of Jesus. Our inquiry must then be as to who could have invented such an account, if the disciples did not tell the simple truth.

It is evident from their contents that the authors of the Gospels were thoroughly familiar with Palestine, and with the Old Testament, and could only have been Jews. What known school of Jews, at the time of Christ, could have originated these ideals of Jesus?

NO KNOWN SCHOOL OF JEWS COULD HAVE WRITTEN THE GOSPELS

It is evident that no Pharisee could have suggested such a story. For a conspicuous feature of the record

is Christ's unsparing denunciation of the Pharisees and Pharisaism. No Pharisee would have pictured their ideal Messiah as eating with publicans and sinners, touching lepers, and repudiating many of the traditions of the elders. Clearly these Gospels are not the product of Pharisees.

Nor could a Sadducee have written them. For the Sadducees denied the resurrection of the dead, whereas the Gospels not only report that Jesus raised the dead, but also that he clearly taught the fact of the resurrection, and constantly pointed his followers to a future life in fellowship with him in the abiding places of the Father's house. The Sadducee must be eliminated from the possibilities of authorship.

There remain the Essenes, the Nazarites, from whom John the Baptist came. They were ascetics. Their ideal Messiah would never have come "eating and drinking," as they criticised Jesus and his disciples for doing. No Essene would have created, as a fiction, the story of Jesus making wine at the wedding at Cana. It is equally clear that no Essene created the Gospels.

In fact the Gospels rise entirely above and beyond the Jewish conception of the Messiah. They expected him to establish a political kingdom. They did not conceive of his salvation being for others besides the Jews. While Jesus was a Jew, his teachings lifted him above the peculiarities of any race or age. His conceptions are as broad as humanity, and as high as we could conceive God himself to be in the qualities of character revealed.

PAUL'S CONVERSION AND MINISTRY INVOLVE THE RECORD

The conversion of that bitter antagonist of Christianity, Saul of Tarsus, and his ministry, especially his letters to various Christian churches, bear directly upon this phase of the discussion. A Jewish Rabbi once said to the author: "Jesus was not the founder of Christianity. The apostle Paul must be credited with that achievement." To which we said: "Will you kindly explain the conversion of the apostle Paul, and his subsequent devotion to Christ and Christianity?" He was silent. The only explanation of Paul is the fact that he also had experienced in his own soul that amazing transforming power which nothing can explain but the fact that it is divine.

Practically all scholars admit that at least four of the prominent epistles of Paul are genuine. They were admittedly written between the years 50 and 60, before the Gospels were committed to writing. Here we face the unescapable fact of a general familiarity of the Gospel message throughout the Mediterranean world before the year 50. We have noted the statement of Suetonius that there were Christians as far west as Rome in the year 54. The contents of Paul's letters make it absolutely certain that the Gospel preached orally was exactly the same Gospel that we have in the written form. Evidently the writers originated nothing at a later time; but recorded the simple facts and preserved them for future generations.

THE PERFECT HUMANITY OF CHRIST

One of the strongest internal evidences of the absence of any effort to picture Christ as being other than he actually was, is the recorded testimony that no one at first supposed him to have been more than a man. The record indicates a quiet boyhood at his home in Nazareth. There is no whisper of the silly legends, that are reported elsewhere, about his exercise of miraculous power as a boy. The "one flash that reveals his deep and humble piety," as a boy of twelve, is followed by the statement that he went back to Nazareth and was subject to his parents.

His neighbours called him the carpenter, and the carpenter's son. They were surprised to find anything unusual about him when he began his public ministry. Everything that he said or did at first led the people to think of him simply as a prophet, for ancient prophets had done all that he did. His teachings had not at first impressed the people as being superior to anything they had ever heard. His claim to be the Messiah was taken with a grain of salt at first, for he was not the first to make that claim. Christ's humanity was perfectly natural throughout his earthly ministry up to his death on the cross.

Very gradually he opened the eyes of his disciples to the truth about himself. It was the only natural way for him to do it. In former chapters we have emphasised the naturalness of the supernatural in God's self-revelation to men. The truth that God was manifest in the flesh never meant that the human side of Jesus was ever anything else than human.

A further fact about Christ's humanity is emphasised

by President Hopkins. Christ conceived part of his mission to be to show forth the dignity and significance of man as man. "In a world where respect for man as an immortal being, in the image of God, had so far given place to respect for wealth and rank, it was of first importance that a spiritual teacher should himself stand in the simple grandeur of a true and perfect manhood.

"By doing this, Christ furnished to the poor in all ages, many of whom were to be his disciples, a model and a ground of self-respect; and he made it impossible, wherever the spirit of his religion prevails, that there should not be a true respect for every human being. He looked at man as a spirit, at all men as standing upon the same level of immortality; and his teaching, his labours and his sufferings were equally for all. To be a spiritual deliverer, and unite all men in one brotherhood, he must appear as he did among men."

THE SINLESSNESS OF CHRIST

The first step which Jesus took in revealing his true nature to his disciples was by living a sinless life among the people. The moment he began to claim to be the Messiah a critical attitude toward him developed. He did not curry favour with the rulers; but very early in his ministry he presumed to set aside some of their long-established laws and substitute new ones in their stead. This soon brought a reaction of antagonism against him. Then when he denounced the rulers as hypocrites, because they strained at insignificant matters, and ignored weightier matters of the law, they determined to put him to death.

One day he was standing in Jerusalem, knowing they were watching with lynx eyes to discover the slightest suggestion of imperfection in his daily life, and challenged them with these words (John 8:46): "Which of you convicteth me of sin? And if I say the truth, why do ye not believe on me?" He knew that nothing could lead the people to believe in his sincerity, and also in his more than human character, so surely as to realise that he was living a sinless life. No mere man ever did this.

This incident occurred just after a very significant experience, throwing light upon his purpose to have them realise his claim to be sinless. They had brought a woman to him, taken in sin. The law of Moses commanded that she be stoned. Since he was setting aside some of the laws of Moses, they wanted to see what he would do about such a case.

Jesus stooped down and wrote upon the ground in silence until they were perfectly still. Then he said: "He that is without sin among you, let him cast the first stone at her. . . . And they which heard, being convicted by their own conscience, went out one by one." It was just after that, when the sense of their own sin was vivid, that he challenged them to convict him of sin.

Principal Fairbairn, of Mansfield College, Oxford, in his book, *The Philosophy of the Christian Religion,* says of Christ: "He speaks throughout as one who does not belong to the category of sinners, a thing the holiest men have been unable to do. He judged sin as no man ever judged it before, and spared it not. Yet he betrays no consciousness of sin, nor speaks as if he were, in thought or being, alien from God, or had been guilty

of anything which could have made God alien from him. He commands men everywhere to repent, yet nowhere implies that he has need of, or has experienced repentance. His reply to the ruler: 'Why callest thou me good? There is none good except God,' was manifestly meant to teach that a mere title of courtesy did not go far enough, since he himself possessed the very goodness of God."

CHRIST'S REVELATION OF GOD'S FATHERHOOD

Out of this sinless life, which breathed the atmosphere of the fellowship with the holy God, Christ began to teach his disciples about the Fatherhood of God. The Old Testament had occasionally mentioned the idea of Jehovah as Father; but that idea had been utterly lost out of the popular thought of Christ's time. The name *Jehovah* was not permitted to be mentioned. In fact it is never mentioned in the synagogues to this day, even of the liberal Jews. The name *Adonai* has been used in its place. The general idea about God was that he was too high and holy to approach, and that he is not very near to our daily life.

Therefore, when Jesus began, in a very familiar way, to speak of God as his Father, it occasioned great astonishment. This was one of the objections the rulers made to his claim. He "called God his Father, making himself equal with God." The disciples caught the first glimpse of the truth as they realised the sinless life of Christ. It seemed consistent to think of God as Christ's Father; and also reasonable to think of Christ as the Son of God, as no man could be. The truth was growing upon them.

Finally the day came when it was necessary to help them to find themselves in the matter of their faith in him. He asked them: "Whom do men say that I am?" They told him of different opinions, some saying he was this or that prophet. Then he put the straight question: "But whom say ye that I am?" Peter was the spokesman for them, and replied: "Thou art the Christ (the Messiah), the Son of the living God."

It was a happy moment in the life of Jesus, as is evident from his outburst of joy: "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father in heaven." It was for this that he came, and if a few men realised the truth, the time would come when all men would realise it. Then he led them to know that they also should be lifted into the sonship of God, and he taught them to pray "Our Father." It was more difficult at first for them to realise this blessed truth; but it kept growing upon them as they came to understand more fully the reach of the redeeming love of God.

THE REDEEMING LOVE OF CHRIST

The record tells us that immediately after the conviction was fixed in their minds that Christ was the Son of God and the promised Messiah, he began to declare to them the fact that he must be taken and crucified. They could not bring themselves to believe this possible. As yet they had not risen above the popular expectation that Jesus, as the Messiah, would very soon do some dramatic thing and proclaim himself. Peter rebuked Jesus for making the statement.

But he persisted in making it clear to them that his death must be, and was unescapable.

When Jesus asserted his power to forgive sins, the people accused him of blasphemy, since no one could forgive sins but God. Immediately Jesus accepted this challenge. He said to them (Mark 2:3-12): "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk?" Of course it was easier to tell the man his sins were forgiven, for no one could tell whether they were. But every one could see whether Jesus had the power to give the man strength to rise and walk.

Hence Jesus told them that he would do the thing they could see, and justify their faith in him as being able to do that which they could not see. He said: "That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Then, as the man immediately obeyed, "they were all amazed, and *glorified God*, saying: We never saw it on this fashion." Jesus had made his point with them, and their conviction grew concerning his being indeed the Son of God, and able to forgive sins.

THE NEW LIFE IN CHRIST

Connected with this idea of the forgiveness of sins was that of conversion from the way of sin to the new life of obedience in allegiance to Christ. He taught this truth in a very striking way by taking his message

to publicans and sinners. The Jews murmured at this, for they had a tradition that a holy person could detect the presence of sinners, and would have nothing to do with them. They had no adequate appreciation of the redeeming love of God.

Jesus told them the physician came not to heal those who did not need him, but those who did, and were willing to admit it. He did not intimate that they did not really need him; but since they, in their self-satisfaction, repudiated the idea of need, he took them at their word, as shutting themselves out from his help, justifying his interest in those who welcomed his ministry, especially because of their deep sense of need.

Matthew is a striking instance of this radical, transforming conversion which follows the sincere acceptance of Christ and his saving grace. After a time the far-reaching character of this work of grace dawned upon the appreciation of the disciples. They saw a new day for humanity coming, wherever men are willing to admit their need of this great physician who heals from the disease of sin.

It is this forgiving, forbearing, redeeming love of Christ which is the deepest fact in his revelation of the nature of God. One day Peter asked him how often we should forgive one who has wronged us, and suggested seven times as a fair proposition. Let us visualise that suggestion and see what it really means. We have been inclined to dismiss it, since we know the answer of Jesus. Try this once, and have the wrong repeated. What would be the thought of the average Christian about a second forgiveness? But after having forgiven the second time, and the wrong is repeated

the third time; then what? Peter was manifestly far ahead of the average Christian in suggesting seven times.

But Jesus answered: "Not seven times; but seventy times seven!" Amazing! No man ever thought of this. Christ is here teaching that the love of God knows no limit in its spirit of forgiveness, just as long as penitent children come for forgiveness and cleansing and a renewal of fellowship. If you would catch an intelligent vision of what infinite love means, just think of God as always ready to forgive, and to forgive again, and again, and again, and again. This is the divine assurance of hope for sinful men. No human heart ever conceived of this. It is the heart of the Gospel of redeeming love.

THE UNESCAPABLE CROSS

It was difficult for the disciples to grasp the fact of the vicarious element in the death of Christ. But he drew them toward it as he "set his face steadfastly to Jerusalem," and they realised that the temper of the rulers meant certain death, if he should go. Perhaps they recalled his words: "I lay down my life of myself. No man taketh it from me. I have power to lay it down, and I have power to take it again."

The definite teaching took final form at the celebration of the Passover, when he linked that foreshadowing feast with his death on the cross. He took some of the bread and, in a dramatic fashion, *broke* it, saying: "This bread is my body broken for you." A little later he also took the cup, and gave thanks, saying: "This cup is my blood in the new testament, the new cove-

nant, shed for the remission of sins. Drink all ye of it." Even then they could not realise the full significance of the truth until after Calvary and the broken tomb. Much truth became luminous to them after those epochal events.

Luke tells us (24:44-47): "He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understandings, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

THE SANE SUPERNATURALISM OF CHRIST

Principal Fairbairn calls attention to what he describes as the sane supernaturalism of Christ. He says: "The miraculous acts which are ascribed to Jesus have qualities which curiously correspond to his character, which they so duplicate and reflect that the moral attributes which are most distinctive of him reappear in his acts. The common quality which distinguishes them all may be described as sanity and sobriety. Those acts which we term miraculous are yet not marvellous. They do not move in the region of the weird and uncanny."

Fairbairn further says: "The miracles of the Gospels have a sort of natural character, and are neither violent nor abnormal. Like Jesus himself, they are,

though super-natural, not contra-natural. He incorporates the energies that work against physical evil and for social good. His miracles are but the transcript of his character, the symbols of his mind and mission. They are the physical counterparts of Christ's moral character and ethical teachings. Without them our picture of his personality would be incomplete."

This recalls our discussion in a previous chapter of the naturalness of the supernatural, as God moves in human affairs. We must think of Christ's manifestations of divine thought and love and power in the same way. Fairbairn concludes his discussion of this subject thus: "We may add, without fear of contradiction, that the most absolute and august idea of the supernatural to be found in the whole literature of religion, has been given us by the Gospel writers, who have given it an expression so objective and realistic as to be without parallel."

THE MIRACLES OF GRACE

Even more wonderful is the record of the miracles of grace in the Gospels. And these continue to this day the constant demonstration that the supernatural is present with us, performing miracles of greater consequence than the healing of the body, or feeding hungry multitudes. To see men lifted out of a life of sin, cleansed, renewed, strengthened and filled with a quenchless ardour to witness to this amazing power of Christ to others of like need,—this is the miracle of divine grace which took place then and all the way along. We know these miracles of grace occur, for

we have seen and known their working, with changed lives as evidence, before our eyes day by day.

CHRIST'S INTELLECTUAL POWERS

In his book *The Man of Galilee,* Mr. George R. Wendling invites special attention to the God-like character of Christ's intellectual powers. He declares that the Gospels present "a character beyond the power of human ingenuity to invent." He says: "If the record as it stands discloses a divine personality, the material of that record must have emanated from a divine being. The whole question of Christianity lies wrapped up, as it always has been, in the question of the deity of Christ."

Wendling says: "The life of Christ exhibits an unparalleled combination of the highest intellectual powers. He is not only the clearest, but also the most simple teacher of profound truth that ever came among men. There is no mental confusion. His singular simplicity explains the fact that he is the only philosopher who can be easily comprehended by the common people, who heard him gladly. The statement that the Son did not know the time of the end is manifestly a self-limitation, and not a confession of ignorance. His questions were never asked for information, but were the inquiries of the teacher for the benefit of the pupil.

"There is an absence of mental effort. He impresses us as already possessed of the wisdom which other men strive to gain. He is spiritual, but never metaphysical. His life on earth has all the marks of an interlude, as he refers to events in which he had a part before he came to earth, and in which he will have part after

he returns to the Father. He reveals no consciousness that there is any mystery in life or nature or God."

NO MAN COULD HAVE ORIGINATED CHRISTIANITY

A study of the foregoing facts, with an open mind, can only result in the conviction that no man, or set of men, could have originated the Christian religion. The only adequate and feasible explanation is that Christ, its founder, was and is the self-revelation of God and God's program to men. We link the fact that the Christ of the Gospels was the most amazing personality of his time to the evident fact that he has been transcending human limitations to our own day in his demonstration that he alone gives to men the only adequate light of life.

Chapter XIII

THE PROGRAM OF CHRIST

The background of the program of Christ, in so far as it involves humanity, carries in its purview the history of the human race in its sin, and the fact of man's responsibility in the building of character. We have stressed man's sense of failure because of wilful sin in disobeying the laws of God. *Sin is lawlessness.*

The science of sociology exalts the place of law, not as something arbitrary, but as involving all the priceless values which make human society a relationship of blessed realities. That is to say, society must accept its necessary relation to a moral government if it is to preserve the values that make it worth while. We know the tragic fatalities which result from lawlessness in human society.

The legitimate demand upon every intelligent citizen is that he cultivate reverence for law. This reverence finds its inmost significance in the fact that fundamental law is the expression of the will of God, as the Ruler of the moral government of the universe. Hence lawlessness in human society also becomes lawlessness in the government of God.

The science of sociology demands that law shall be maintained, and, therefore, that the violator of law be dealt with in such way as to lead him to respect the law, and, if possible, to desire to obey it. That is to say, *society dare not forego enforcing the penalty*

of the law. Moreover, the candid violator of the law will be the first to say the penalty is just and for the good of society at large.

Sin is not so much a matter of quantity, as it is a matter of quality, of attitude toward law. It is an expression of self-will against the will of God. It is willingness to disobey. It fails to realise the disastrous results of breaking man's fellowship with God. The law may be violated by neglect as surely as by wilful disobedience. The penalty follows in either case.

THE UNIVERSALITY OF SIN IN HUMAN LIFE

There is a vitally important distinction between sin and guilt. Prof. Rauschenbusch stressed the fact that heredity has involved the race in sin and its demoralising effects. Sin often brings a general condition of loss and suffering upon many who are not themselves conscious violators of law, as in the case of the children of a drunkard. It is equally true of the children of every sinner. Every human being is born into an environment of sin, the sin of the race, deepening and deadening through the years.

The scientific belief in character compels recognition of the fact that *man's problem is not simply that of guilt, but also that of sin.* Guilt is the sense of condemnation resulting from wilful disobedience, whereas sin finds its place in many lives where there has been no wilful act to cause its presence, except through the influence of others which has reached the innocent.

It is this presence of sin in the world, and its far-reaching curse, involving even the innocent, that leads many to declare that they cannot believe in the love of

God. How could a loving Father permit such a condition of things? No man has comprehended the problem of evil; but there are certain facts which point to its actual necessity in the making of character.

THE PROBLEM OF EVIL

We find in nature a general principle which is in keeping with the principle of evil in the realm of moral consciousness. Our appreciation of self-consciousness becomes possible because of unceasing changes in the realm of consciousness. Otherwise there could only be a blank. An element of unlikeness must touch that of sameness, causing a variety, and producing that discrimination which is the experience of self, as different from that which is not self.

For example, if everything were green in the realm of colour, there could be no sense of colour. If everything were sweet, there could be no sense of taste. Unless there were variety in sound, there could be no sense of sound. The touch of pain is necessary to the appreciation of the sense of pleasure. This suggestion is from Mr. John Fiske.

It is in keeping with this principle that we must realise that we could have no appreciation of the good unless the evil were present. The element of difference, involving variety, also carries the effect of an antagonistic force, a resistant power to be dealt with. In the realm of righteous character that must be the principle of evil. Without it moral consciousness would be unthinkable, for character is that moral strength which grows with the growth of a free moral agent in the victory of righteousness over the power of evil.

The struggle of the moral agent involves the recognition of that which is opposed to the good. This becomes increasingly significant as the moral agent realises that his struggle for righteousness is the struggle which is in obedience to the will of God; while violation of God's law is yielding to evil, in disobedience to the will of God. Evil is recognised as the possible alternative which the free moral agent may choose, as he faces the duty of deciding to obey the law of righteousness, which is the will of God.

Hence *there can be no holy life without the presence and the withstanding of evil.* Innocence is purity untempted. Virtue is purity tempted and victorious. Thus we find a fact throwing light on our problem, which at the same time is touched with mystery. Let us hold to the fact and try to push the mystery further back. As we keep in harmony with the laws of the universe, we shall find ourselves in the pathway of light for the inquiring soul.

In the light of the above statements we have a very important declaration in Isaiah 45: 5-7. The message is to Cyrus, king of Persia, whose people were taught the dualism of Zoroaster, which held to the idea of two gods in the universe, embodying the forces of light and darkness, of good and evil, ever antagonistic. They could not explain these two forces otherwise. They did not understand the necessity of the principle of evil where character is to be developed. Hence the significance of the message: "I am Jehovah, and there is none else. Beside me there is no God. I form the light and create darkness; I make peace and create evil. I am Jehovah that doeth all these things." A loving God must allow the presence of evil in the world.

THE PRINCIPLE OF EVIL DIFFERENT FROM THE ACT OF SIN

But the presence of the principle of evil is not the same thing as the act of sin. While man must contend against evil, if moral character shall be realised; yet it was never the desire of God that men should yield to evil, and be guilty of sin. Not until man yielded to evil, did sin enter the human heart. Christ was tempted like as we are, yet without sin. He could only realise the perfection of moral character by going through this same discipline of withstanding evil. Had he yielded to evil, he would have lost his Saviorhood.

It was man's fatal violation of the law of God that gave evil more than its original place as a resistant force in human discipline. Where it should only have been an antagonist, it became a master; and man, who should have been a conqueror, became a slave. We have noted that the law is always an expression of love. It points to the principle of evil as the thing to be withstood, in order to the blessings of life. It follows that God can take no pleasure in any who choose to walk in the spirit of disobedience. The children forfeit their sonship, suffering follows as the penalty of sin, and the race writes its history in blood and tears.

If men complain that God ought to have made men so that we could develop moral character without risking any ill effects as the result of disobedience, they might as well insist upon a form of human government where citizens could be lawless without suffering the penalty. The lawless would like that; but society would perish. It is as impossible for God to ignore lawlessness as it is for human society to do so. A

loving father must be obeyed, or discipline ceases, and the disobedient child loses his character in self-will.

GOD'S RESPONSIBILITY FOR CREATING MEN

Again it is objected that God is not just in having created moral beings, who are brought into the world by no choice of their own, and then condemned for not meeting the requirements of God. They say God must have known that men would yield to evil, and the frightful havoc that sin has wrought.

This is true. God did know. He was compelled to decide whether to make a man thus endowed, or to make something inferior to man's spirit nature, incapable of fellowship with the Creator in spiritual communion. And *God chose to make man as a free moral agent*, who should go through the discipline of character-building, with all its trail of sorrow and suffering, because in the end it would pay. We recall the evidence revealed in nature of the wisdom and benevolence of God. One day we must believe he will be vindicated for making man as he has, in the full light of his finished work.

Let earthly parents ponder the subject in the light of their decision to bring children into the world. Sometimes our children assert this same objection to our claim upon their obedience. But men everywhere deny the validity of this claim of the children. It is generally held that the opportunities of life offered to human spirits involve such blessings that the honest child should be thankful for them, and enter into the conditions of making life a success and a blessing.

THE TRAGEDY OF A SIN-CURSED WORLD

The appalling fact cannot be ignored that all mankind is living in sin. We look across the centuries and find the trail of sin's awful entail of physical disease, of impurity, of bloody wars, of spiritual ignorance and degradation, of debasing idolatries, involving lust and crime, of man's inhumanity to man in slaveries physical, industrial, intellectual, social and spiritual. Not only so, but this condition remains after centuries of civilisation, in which men have been boasting of their progress. More people living to-day have never had a chance to know of Christ than were on earth when he was here in the flesh.

In fact we must go further and confess that multitudes in the membership of the Christian Church have compromised with the life of the unbelieving world, planning for superficial pleasures far more than they study the way of spiritual power in loyalty to Christ, calmly smiling at the suggestion that they give themselves to a program of self-denial, in order to be faithful to the stewardship which Christ lays upon us who know him.

It is not pleasant to call attention to this picture of actual conditions. It is only done to help us to visualise the background of the program of Christ. He who would ignore the actual facts has never caught a glimpse of the bleeding heart of God, and has given little thought to the burden of the lost world which broke the heart of the crucified Christ.

We must recognise the fact, with absolute honesty, that *sinning men are responsible* for the present tragic conditions to be found on the earth, because of self-

centred and wilful programs that have violated the laws of God. We can understand how a mother may have an unspeakable joy in her fellowship with God, who at the same time carries a breaking heart because a son is going off in sin, blighting his character.

Men will tell you the son, rather than the mother, is to blame for this yielding to evil and surrender to temptation. Since that mother's love is a great redeeming love, we can readily understand that her greatest concern is as to what will serve successfully to bring back her boy to loving fellowship with her in a life of worthy character. In this experience we have a suggestion of the redeeming love of God.

THE PERSONALITY OF THE DEVIL, THE TEMPTER OF MEN

The apostle John tells us (I John 3:8): "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Paul also declares (Eph. 6:12): "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Peter reinforces these statements thus (I Pet. 5:8): "Be sober, be watchful; your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom withstand steadfast in your faith."

These teachings of Scripture make clear the fact that one explanation of the persistent tendency of mankind to go off in sin is the fact that we are subject to temptation on the part of the devil and his hosts of evil spirits. Many people smile at this suggestion. But

the teaching of Scripture is clear on the subject. Christ said to his disciples (Luke 10:18): "I beheld Satan like lightning fall from heaven." Some would deny this as a reference to a historic fact; but Christ evidently meant to report a reality.

The Bible teaches that there are three kinds of personality: (1) the divine, (2) the angelic, (3) the human. The angelic group is made up of two classes: (1) those who have kept their heavenly estate and are "before the face of God," (2) those who fell from that estate, by sinning against God (II Pet. 2:4), being cast down from the fellowship of God and their fellows. It also teaches that these "evil spirits" are allowed to tempt human beings, just as evil men are allowed to do. This possibility of influence is involved in the discipline of building character.

So long as any one believes in angels, and in the continued existence of our loved ones as immortal spirits, there is no reasonable ground for denying the presence and activity of evil spirits. Nothing could please the devil better than to have people play into his hands by denying his existence. Christ very definitely asserted that he cast out devils (Luke 11:14-26), and John emphasises the fact that a part of His program is to destroy the works of the devil.

THE NECESSITY FOR THE INCARNATION

These facts concerning the actual condition of the human race, especially the millions who "are without God and without hope in the world," intensify our appreciation of the obligation which rests upon God, to which we have referred, to do everything in his

power to redeem men from sin. We must keep in mind that whatever God does must be done in such a way as not to contravene the freedom of the human will, for that would make moral responsibility impossible.

God had a work to do in behalf of mankind which no man could attempt. We recall the demand of the science of pedagogy that effective teaching shall adapt the truth to the capacity of those taught. Hence if God would be scientific in his revelation of his program of redemption to men, it was necessary that he should "empty himself" and come down into human life, living as a man among men. This proved an effective method of teaching the truth as no other could.

There is a universal law involved in the statement in John's Gospel that "the Word became flesh and dwelt among us." It is the law that every word must be made flesh before it can have any values for men. The word *electricity* was waiting long before it was made flesh. Only when it was brought down into human appreciation could its values be available for men. The same thing is true of that great word *liberty*. Only as it has been made flesh, in some Luther, some Washington, some Garibaldi, some Lincoln, has it brought its blessings to men. Where liberty is not known to-day, it is because it has never been made flesh there. The incarnation was no exception to this necessity.

Therefore, when it became necessary for God to reveal to men his program of redemption for us, this compelling imperative obtained. In full consistency with the need, we note the statement in Hebrews: "When he came into the world, he said, *A body hast thou prepared me,* Lo, I come to do thy will, O God. Before his coming, the revelation was partial, inade-

quate. With his coming we read in John's Gospel that, for the first time, the revelation was "full of grace and truth." This fact the centuries have confirmed.

THE DEITY OF CHRIST

In the preceding chapter we considered the evidence that justifies the conviction that Christ is very God manifest in the life of Jesus of Nazareth. During his earthly ministry he could say comparatively little about his Godhead to his disciples that they could appreciate. When he did refer to his antecedent life with the Father, the references were illuminating, for they revealed a constant sense of complete oneness with God.

Principal Forsyth says we must believe in Christ's pre-existence because "such glory, such Godhead, could not be acquired by any moral victory of a created being within the limits of a life so brief as that of Jesus. I do not think we can evade this retrospective pressure of our faith, when its tide is full, any more than the apostles could. Such a relation as we believe our Savior now bears to the Father could not have arisen at a point of time. It could not have been created by his earthly life. The power to exercise God's prerogative of forgiveness, judgment and redemption could never have been acquired by the moral excellence of any created being, however endowed by the Spirit of God.

"His obedience, however impressive, does not take divine magnitude if it first arose upon earth, nor has it due compelling power upon ours. His obedience as man was but a detail of *the supreme obedience which*

made him man. His love transcends all human measure only if, out of love, he renounced the glory of heavenly being for all he here became. Unlike us, he *chose* the oblivion of birth and the humiliation of life. He consented not only to die, but to be born. His life here, like his death, which pointed it, was the result of his free will. It was all one death for him. It was all one obedience. And it was free. God sent his Son. The heavenly side of salvation was not ideal simply, but historic. It was an eternal and immutable transaction.

"Christ's humiliation had to have its foundation laid in heaven. He could never be king of the eternal future, if he had not also been king of the eternal past. No human being was capable of such will. It was Godhead that won that victory in him. The cross was the reflection, the historic pole, of an act within Godhead. His emergence on earth was, as it were, the swelling in of heaven. There was a Calvary above which was the mother of it all. In his earthly life it was his sense of Sonship that gave him the sense of his Messiahship. It is *what he did in becoming man, more even than what he did as man,* that makes the glory of his achievement so divine. Nothing else can enable us to measure the love of God."

HOW DID THE SON OF GOD EMPTY HIMSELF?

We quote further from Dr. Forsyth: "We face in Christ a Godhead self-reduced but real, whose infinite power took effect in self-humiliation, whose strength was perfected in weakness, who consented not to know with an ignorance divinely wise, and who emptied him-

self in virtue of his divine fulness." We could not conceive of a better statement in accord with the New Testament teaching. The moment, however, that we attempt to define in detail how our Lord emptied himself, the task becomes less easy.

Here we face the fact of Christ, without being able to explain the mystery of Christ, to which we referred in a former chapter. We must believe in the fact of Christ, although we cannot explain everything about him, just as consistently as we must believe in the fact of electricity, although we do not comprehend its mystery. We know the blessings which follow the actual experience of Christ in our daily lives. Here we may rest our case and wait for fuller vision in the light of the throne.

GOD'S ATONING WORK THROUGH CHRIST

As we approach the subject of the atonement, we again confess our inability to frame an exact definition. Moreover, it is not necessary. The great fact to keep in mind is that *God did it.* Back of the atonement itself, the essential prerequisite to understand clearly is that *the atonement was necessary.*

In a former chapter we referred to Christ's words (Luke 24:26): "Ought not Christ to have suffered these things?" Our reply must be that he ought to have suffered if it was absolutely necessary. Otherwise he should not have suffered. Christ's death on Calvary was not only necessary, but was the very heart and centre of his mission to earth.

There are those who insist that no atonement was necessary. They argue that God, as a loving Father,

simply asks men to repent of sin, and give a loving obedience to him. They tell us that when this is done, nothing remains necessary to bring men into fullest fellowship with God. But this view is superficial. It betrays a serious failure to appreciate some very vital facts which enter into the problem. *Repentance because of sin is not enough, if the moral universe is to be maintained in its values.*

The message of forgiveness found in the Bible always rests in the fact that it is offered to us through Christ. The faith in Christ which grasps intelligently the provision which God has made for the penitent sinner, realises that God is justified in offering salvation to men only because of what he has done for men through the life and death of his son. We must realise that this is no arbitrary statement, but the truth which is involved in the very nature of God himself, and in the constitution of the moral universe. Too many have been content to ignore the subject. It must be understood in order to appreciate the redeeming love of God.

THE GOVERNMENTAL NECESSITY FOR THE ATONEMENT

Whatever other elements may enter into the necessity for the atonement, it is fundamental that we realise the governmental necessity. That is to say, this necessity transcends the immediate relation of the individual sinner to God. Certain necessities rest upon human governments in working out the whole problem of dealing with one who has violated the law. Manifestly it is not sufficient in human government to announce that free pardon waits for every penitent criminal. The

value of law would cease the moment such a policy were adopted. Law demands the punishment of transgressors. A law without a penalty is no law. The penalty is not the end of the law, but it helps to realise that end, which is preserving the values which the law maintains.

There is an incident in the history of government which illustrates this necessity. The Locrian king, Zaleucus, gave their first code of written laws to the early Greeks. Demosthenes referred to the Locri as furnishing a model of good government. In the code of Zaleucus the penalty for adultery was the loss of both eyes. Special stress was laid upon the reasons for obeying this law of purity, for the sake of individual character, for the sake of the family, and for the sake of developing the values of true virtue among the people.

The king's son was proven guilty of violating this law. The fact occasioned much questioning by the people. What should be done? The son was truly penitent, and sought his father's pardon, pledging himself to future obedience. But was it sufficient for the king simply to pardon his son and announce that nothing more was necessary? Such a disposition of the case would utterly discredit the law. Not to enforce the law would be an admission that it was not important enough to maintain. Such a program would really condone sin.

The king loved his son and would have been glad to pardon him when he revealed a true repentance, if that had been feasible. But he was more than a father. He knew that his obligations involved more than his fatherhood. He knew that his moral government in-

volved the necessity of making it plain that the values of purity could only be conserved for its blessings to all the people, by visiting the penalty upon his son. Moreover, impurity must be checked, or the government would be ruined.

Something must be done that would deter the people from repeating the sin. Something that would honour the law, something to make it clear that no compromise could be made with the conditions essential to character-building, something that would maintain the government in the realities of its moral purposes. In order to realise all these things, *the penalty must be paid.*

LOVE FOUND THE WAY

The king now faced the question as to whether there was a way to pay the penalty, and, at the same time, to save his son from the loss of his sight. Love sought a way, and love found it. The king caused one of his son's eyes to be put out, and one of his own eyes to be put out. This was a partial execution of the penalty, and a partial vicarious atonement in behalf of his son by the king himself. *It was all of love,* not simply the love of his son, but also the love of purity, and therefore the love of the law of purity, also the love of the people, and the love of the moral government so necessary to the continued life of the people in purity and true prosperity.

The supremely important question now is—How could this action of the king satisfy all the requirements in the case? The answer is that *it accomplished everything the enforcement of the penalty could have done,*

and more. The execution of the penalty would have maintained the honour of the law, with its great values, and the king would have been recognised as faithful to his responsibilities in maintaining justice.

But the atonement did more than this. It proved *a greater deterrent from repeating the sin* than would have resulted if the penalty had been executed. The king's willingness to suffer at once magnified his love for the values of purity, as well as his love for his son. The constraint of this love moved the people profoundly.

A further result of this atonement was supremely important. Having secured the full payment of the penalty of the law, and maintained all the values which it conserved, the king was justified in the eyes of all the people in offering pardon to his penitent son. That is to say, the king was both just and justified in this act of pardon, as a result of the atonement. Thus it is clear that sin makes atonement necessary, if the penalty be not executed upon the sinner, for the sake of every interest maintained by the law.

This is exactly the case in the government of God, for God must do all that the Locrian king did in order to maintain his moral government in the universe. Only thus can God be both just and justified in offering pardon to penitent sinners. Anything less would mean that God condones sin.

One of the ablest discussions of this subject is by Prof. James Denney, of Glasgow, in his books, *The Death of Christ* and *The Atonement and The Modern Mind.* He strongly emphasises the fact that those who would urge that nothing more than repentance is necessary betray the lack of appreciation of the real nature

of genuine repentance. True repentance, to be at all intelligent, must realise what sin means in the sight of God, how it violates his holiness, how it wounds his love. Dr. Denney says: *"Such consciousness it is not in the power of the sinner to produce at will.* The more deeply he has sinned the less repentance is in his power. Hence, only through a revelation of God, and especially what God is in relation to him, can repentance be evoked in the soul."

LOVE ALONE EXPLAINS THE ATONEMENT

We have shown that it is love, and only love, that has accomplished the atonement. Any view that has forgotten love in emphasising justice can have no standing in our thought. The only true justice is the justice of love. Again let us emphasise the fact that the love of purity must be a flame against everything impure, or purity dies. It is so with every moral value.

Moreover, we must appreciate the fact that the love manifest in the atonement of Christ has secured to the moral government of God far more than the manifestation of justice alone could have done. It is this love which has given the cross its divine constraint upon human souls.

Hence we find here also that powerful deterrent which leads multitudes to realise the heinousness of sin, and quickens the desire to be victorious over temptation, through the help that comes to all who cultivate a loving obedience. Deep within this attitude is an unspeakable gratitude to God for his redeeming love, and a growing allegiance to Jesus Christ, which shall praise him in loyal lives lived among men.

Prof. Denney urges that "a demonstration of love must be given in act. It is not enough to be told that God loves us. The reality of love lies in another region than that of words. In Christ on the cross the very thing is present, wonderful beyond all hope of telling, and without its irresistible appeal, our hearts could never have been melted to penitence and won for God. The self-centred regret which one feels when his sin has found him out, the wish that he had not done it, compounded of pride, shame and anger at his folly —these are spoken of as repentance. But they are not repentance at all. They have no relation to God. They constitute no fitness for a new relation to him. They are not the opening of the heart in the direction of his reconciling love. It is the simple truth that the sorrow of heart, that healing and sanctifying pain in which sin is really put away, is not ours in independence of God. It is a saving grace which is begotten in the soul under the impression of sin which it owes to the revelation of God in Christ."

CHRIST'S DEATH SUBSTITUTIONARY

In the light of this truth we can understand, with added appreciation, the statement of the apostle Paul to the Romans (3:23-26): "For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present time; that he might himself be

just and the justifier of him that hath faith in Jesus." Also this statement by the apostle John (I John 4:10 and 3:16): "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . Hereby perceive we the love of God, because he laid down his life for us."

Thus it is clear that in Christ's life and death God himself entered into the needs of men in order to open the way for a return of his penitent and believing children to the divine fellowship. Beyond that we do not need to go in trying to make a definition. We must realise, however, that this manifestation of God's redeeming love in Christ, in point of time and place at the cross, is a picture of God's continuous presence and participation in the struggles and disciplines of men.

Prof. A. Seth Pringle-Pattison, of Edinburgh University, in his recent book, *The Idea of God in the Light of Recent Philosophy,* says: "We must interpret the divine on the analogy of what we feel to be profoundest in our own experience. Hence the omnipotence of God is not the attribute of irresistible force; but the all-compelling power of goodness and love enlightening the grossest darkness and melting the hardest heart. Hence also the ultimate idea of God is not of a pre-existent Creator, but of an eternal Redeemer of the world. This is the very life of God. It is the power to transform the very meaning of the past and to transmute every loss into a gain. This is the real omnipotence of atoning love, and it is no far-off mystery of theology; but the very texture of our human experience.

"What was the secret of Christianity, the new interpretation of life by which it conquered the world? It

was the lesson of self-sacrifice, of life for others, precisely through which, at the same time, the truest and intensest realisation of the self was to be attained. In the Pauline phrase, dying to live; in the words of Jesus, losing one's life to find it; this is the heavenly wisdom. This was the victory that overcame the world. It reveals the inherent emptiness of the self-centred life. The whole standard of judgment upon life, and the purpose of the world is changed.

"If this is the deepest insight into human life, must we not also recognise it as the open secret of the universe? No absolute God, existing in solitary bliss and perfection, but a God who lives in the perpetual giving of himself, who shares the life of his finite creatures, bearing in and with them the whole burden of their finitude, their sinful wanderings and sorrows, and the suffering without which they cannot be made perfect. It is the fundamental structure of reality which we are seeking to determine; which is the same thing as trying to determine the being and nature of God."

With all of our appreciation of this wonderful love of God, it must be kept clearly in mind that he cannot be justified in offering pardon to men except we are truly penitent in the intelligent faith that eagerly accepts the salvation offered as the gift of God in Jesus Christ. No human executive would be justified in extending pardon to a criminal who is indifferent to his sin. It would be equally impossible for God, if the moral universe is to stand. On the other hand, with an infinite divine longing, he seeks to show the way of life eternal to every responsive soul who will enter that way, which is Christ.

THE SEQUENCES OF CHRIST'S VICTORY

The full significance of Christ's work is not apparent until we look past the cross to his broken tomb and the events which quickly followed. It is significant that there is scarcely a mention of the death of Christ in the New Testament without the accompanying statement about his resurrection. As we think of his marvellous life, we are not surprised at the statement of the apostle Peter, in Acts 2:24, that "it was not possible that he should be holden of death." Therefore we recognise that *his resurrection was the seal of his complete victory.*

The historic resurrection of Jesus Christ is the very foundation of the Christian's faith, for it then becomes a living faith in the power of the living Christ to conquer sin, since he conquered death, the wages of sin. Henceforth he is eager to share his victory with all who will seek this same triumph over sin and death through his redeeming grace.

We must also make an intelligent appraisal of the values to the disciples involved in the *forty days following* Christ's resurrection. His earthly ministry did not end at the cross. Not until after the cross and the broken tomb could the disciples grasp the full meaning of Christ's death and the character of his Messiahship. During those forty days he was with all of them at times, and with different ones several times, opening to them the Scriptures concerning himself, specially indicating those which taught that he must suffer and be put to death.

The Jews had lost sight of this part of the Old Testament teaching regarding their coming Messiah. They

had become absorbed in the promises that centred about an earthly kingdom. The disciples were caught in this idea up to the day of the cross. Only as the risen Christ was with them was the truth made luminous to their minds. No forty days in human history held more of vital instruction concerning the truths which make clear the meaning of Christ's work of redemption than those six weeks which came between his resurrection and his ascension. The fact that he was alive, as he had promised, gave them a certain assurance that he would fulfil every promise he had made regarding the future life in the abiding places of God.

THE ASCENSION AND PENTECOST

The significance of the ascension must not escape us. It was at his ascension that Christ completed the work of his earthly ministry. His exaltation was not complete until he was again at his Father's throne. The writer of the epistle to the Hebrews tells us (12:2): "For the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God." The ascended Christ is the pledge that the redemption of believers is to be made complete in the glories of the heavenlies.

After the ascension, the obedient disciples waited in Jerusalem for "the promise of the Father," the Holy Spirit who would be their comforter and their guide into all truth. During the ten days we can imagine how they wondered as they waited and prayed. *Then Pentecost came,* and the mighty outpouring of the power of God by his Spirit enveloped them with trans-

forming experiences. They became new men in Christ Jesus, as the days thereafter revealed.

In his great Pentecostal sermon to the astonished people, Peter recited the story of Christ's coming in fulfilment of the promise of God by his prophets to give a Messiah to Israel, of his ministry, his crucifixion, his resurrection and ascension. Then he exclaimed: "*He, He* hath sent forth this which ye now see and hear." He did not know how to describe it; but he knew that it was a testimony to the truth that Christ lives and keeps his promises, sending his power into the lives of men by his Spirit.

At the Beautiful Gate, Peter, filled with this sense of the living Christ, as being as surely on earth as when he was here in the flesh, said to the lame man: "In the name of Jesus Christ of Nazareth, rise up and walk." Again at Lydda he said to an eager cripple: "Æneas, *Jesus Christ maketh thee whole.*" He was with them and in them, just as he is with us and in us by the same Spirit.

THE CONTINUING INTERCESSION OF CHRIST

One more feature in the program of Christ must be in our purview. That is the fact that a part of his redeeming work is being continued at the throne of God. In Romans 8: 34 we read: "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, *who also maketh intercession for us.*" Also in the epistle to the Hebrews, which elaborates this ministry of Christ, we read (7: 25): "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The supreme truth regarding this intercession is that Christ maintains us in the fellowship of God. Sometimes it is called his "keeping power." He had it in mind when he said (John 10:27-28): "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish; neither shall any one (man or devil) pluck them out of my hand." It is his Shepherd Love which speaks in those words.

The program of Christ, in its plan for redeemed Christians, has three features: First, something done *for* us; Second, something done *in* us; and Third, something done *by* us. In this chapter we have considered that something done *for* us which we never could have done for ourselves. The remaining two features we shall consider in the succeeding chapters. The extent to which we go all the way with him will determine the quality of our Christianity, and likewise the value of the contribution which our lives will make toward the advancement of the cause of the Master in the earth.

As we recall the facts about the condition of the race lost in sin, one might naturally wonder whether the victory of Christ can ever be realised for all mankind. *He leaves no possible room for doubt on this point.* Even when on earth, with only a handful of witnesses, he told them that it is God's good pleasure to give them the kingdom. The Bible contains many promises of the ultimate triumph of the cause of Christ in the whole earth. God will surely fulfil his promises. We are followers of the living, victorious Christ, and we are on the winning side.

Chapter XIV

THE PRAYER-LIFE OF BELIEVERS

We have been emphasising the fact that God is seeking the fellowship of men. The highest realisation of Christian experience is to grow into an increasing fellowship with God. We have justified the conviction that Jesus Christ is the world's greatest specialist as a religious teacher. It follows that we must turn to him as our teacher on the subject of prayer.

Many betray a strange lack of consistency at this point. They nominally accept Christ as the greatest teacher on the subject; yet they refuse to follow him in his clear teaching. This refusal indicates that such nominal followers have not gone with the great teacher into *the laboratory of prayer* to test his teachings in fullest sincerity in the daily life. One may speak with confidence here, for years of experience and observation can leave no doubt about the realities of the prayer-life, which are proved the moment we loyally follow the exact teachings of the Master.

In discussing the prayer-life of believers, we desire to include the whole experience of the inner Christian life in cultivating friendship with God, and finding the victory over sin. We are not thinking of just saying prayers, but of the entire life of praying believers. It is not necessary to emphasise the emptiness of merely formal praying. The serious fact is that its formalism becomes deadly.

THE POVERTY OF OUR PRAYER-LIFE

Some years ago a brilliant professor in an eastern college was attending a student conference at Silver Bay on Lake George. On the fourth day of that conference he said to the writer: "I have discovered the poverty of my prayer-life in the last few days. I have been teaching my students that prayer is not a real communion with God, but a desirable exercise of noble aspirations, with helpful reflex blessings. I did not suppose our prayers would make any difference with what God would do. But the testimonies to which I have listened here have convinced me that I am all wrong. I have felt a reality in prayer in this gathering to which I have been a stranger."

This attitude about prayer is far more common than one might suppose. But those who hold it are not truly following Christ's teachings. The influence of a materialistic philosophy has led many Christians to miss this deepest reality in spiritual growth. *Could there be a fairer test of one's Christianity than one's actual prayer-life?*

Some years ago a church member told the writer he could see no special difference in his religious experience from that of ten years before. To which we replied that the only explanation of that fact was that *he had not desired* anything beyond what he had ten years before. Thoughtfully he faced that fact with a candid confession, also admitting that if he had been as indifferent to making progress in his business, as he had been about religion, he would probably have been bankrupt financially.

UNBELIEF INDIFFERENT ABOUT PRAYER

The subtle poison of a materialistic philosophy is nowhere more manifest than in its destruction of a true prayer-life. It accomplishes its work by direct teaching, which destroys one's intellectual appreciation of the reasonableness of the idea that one enters into personal communion with God. Then it instils a consequent spirit of compromise with the practices of the unbelieving world, which cuts the nerve of spiritual power, following which the spiritual life shrivels for lack of healthy nourishment, and one's allegiance to Christ wanes accordingly.

OUR HEAVENLY FATHER IS INTERESTED IN EACH OF US

Our Lord Jesus took special pains to make clear the truth, which we have found science making plain, that the thought of God reaches to each of his creatures. He said a sparrow did not fall without the Father's notice, and that the very hairs of our heads are numbered. This means that God hears our prayers and is immediately concerned with each of his children.

Christ also teaches that our prayers are actual factors in bringing about right relations with God. In all this there is no violation of law; but there are spiritual laws which rise above the sphere of the physical, involving vast liberties, such as free-will always knows, both on the part of God and men. The teaching makes it clear that *according to God's laws of the spirit prayer leads to the releasing of God's power into the lives of men.*

When my child asks me for something, she has a

conviction that her prayer will make a difference with what I may do. Imagine my replying: "My child, don't you know we live in a great world of law, and that your asking can make no difference with what I could do for you?" You would say such a statement would betray mental aberration on my part. Of course her prayers will make a difference with what I will do. And I am conscious of a great freedom in all the relations of our home life, such as exists between all spiritual beings.

How much vaster must be the freedom marking the relations of our Father in the heavenlies, with his infinity of nature and power! If only we could realise *how near and dear he is,* and how he desires to make our lives a constant abiding in him! Such was the relation which Christ sustained to the Father, out of which he said one day (John 11:41-42): "Father, I thank thee that thou hast heard me; and I know that thou hearest me always."

THE GOSPEL FOR THE INDIVIDUAL AND FOR SOCIETY

Much is being said about the need of a social Gospel. It is a very real need. But it can only come with cleansing power into society as the fruit of the Gospel which first brings the individual into a saving relation to Jesus Christ. Religious history justifies the conviction that no permanent Christian service worth while can be accomplished *by* us until there is a genuine work of grace accomplished *in* us.

We are not setting the social gospel over against the gospel for the individual; but simply desiring to fix the proper sequence. The individual Christian must

first find the secret of friendship with God, which is at the heart of a true prayer-life, before he can render a service to society which will have any abiding value.

SCRIPTURE TEACHINGS ABOUT PRAYER

Many books have been written on the subject of prayer. They all take on value to the extent that they point out with fidelity the actual teaching of the Bible on the subject. We have noted the spiritual quality in the prayers recorded in the Old Testament. In approaching a simple statement of Christ's teachings we can only hope to present a brief survey of the same.

A basic fact is found in Matt. 6:8, where Jesus tells us: "Your Father knoweth what things ye have need of before ye ask him." Hence true prayer is not giving God information. The first reason for prayer is *our sense of need.* We must always distinguish between our needs and our wants.

OUR DEPENDENCE UPON GOD

Why should we give expression to our sense of need, since God already knows? Because we must give expression to our sense of dependence upon God. President Schurman, of Cornell University, in his book, *Belief in God,* emphasises the fact that if God should discontinue the immediate sustaining of his universe, we would cease to be. The emphasis of our constant dependence upon God will tend to a right relation to our Father.

Some years ago the writer was invited to a dinner, where the host was not a Christian, though a genial gentleman. Out of courtesy he asked the guest to

return thanks before the meal. Then he said: "Really, I don't see much point to that. I furnished this meal." In reply we said: "Did it ever occur to you that if seed time and harvest should fail once everywhere, half of the people on earth would be dead before another harvest? And if seed time and harvest were to fail twice in succession, no one would be left alive?"

He confessed he had never thought of it. Then it was suggested that he had by no means furnished that meal of himself. The Giver of life had given him his own life and power to get gain, had put life into the seed and into the germ of animal life. He had been a "labourer together with God"; but he had been absolutely dependent upon God through it all. He frankly said he was glad he had mentioned the subject, as it had brought him new light.

Then it was suggested that if we should give him something, he would say "Thank you"; and if the gift were repeated three times a day, he would repeat his thanks each time. A similar courtesy to our Father, Giver of all things, would seem to be appropriate. He replied: "That would seem to be rather decent, to say nothing of being truly grateful." Here we have a glimpse of the right relation to be established between us and our Father. Moreover, the deepening of our sense of need tends to humility, as we realise that we do not deserve the many blessings which crown our days.

PRAISE AND THANKSGIVING IN PRAYER

Fidelity to the habit of thanksgiving develops a quality of spirit which no one can afford to miss out

of his life. Negligence of this privilege and duty leads to an indifference to the debt we owe to God as the source of all our resources of blessing. In time the superficial and false notion of my friend that he had no need of thanking God for anything would have place as a result of this negligence.

All this becomes doubly significant when we realise that *our spiritual needs involve a direct constant relation with God.* Here our dependence becomes a tremendous reality. Gratitude for sustaining grace is always in order. Failure here is soon followed by a loss of right relations to God. Hence Paul's words suggesting that our prayers should always be "with thanksgiving." Indifference becomes a double tragedy when it involves our spiritual needs. True prayer is forgotten by all who become thus indifferent, and the supreme values of the soul are lost.

CONFESSION OF SIN NECESSARY TO SPIRITUAL LIFE

An honest recognition of the sin in every human heart will result in a conviction that we are sinning against God and also against our fellows. It need not be argued that we can have no fellowship with God, so long as our sin is unconfessed and unrepented. Hence prayer becomes a vital necessity. Moreover, the inevitable sequence is a *prayer for forgiveness.* To be intelligent this prayer must be made in appreciation of God's provision of a way for us to receive pardon of sin.

God's forgiveness means cleansing, which leads to a prayerful purpose to forsake the sin. The definition of repentance was correct which said it is being sorry

enough to quit. But we realise our inability to forsake sin in our own strength, or rather weakness. The forces of temptation take us victims all too easily, often leading to slavery to some evil habit. Hence prayer for divine help becomes an imperative necessity.

CONDITIONS OF AVAILING PRAYER

God has made provision for our victory in Christ. In order to realise that victory we must know and accept his provision. We must become *intelligently informed* as to the actual teachings of the Bible on the subject of the prayer-life. This takes time, but so does everything worth while.

We are aware of *hindrances to availing prayer,* but are not always clear about the actual conditions which hinder. The apostle Peter admonishes those to whom he writes to cultivate fidelity in the home life, adding "lest your prayers be hindered." We can readily understand the statement of the Psalmist (66: 18): "If I regard iniquity in my heart, the Lord will not hear." We know Dr. Denny to be right in saying that much so-called repentance is regret that centres in self, with no true turning to God in sorrow of heart. Lack of sincerity here can only add to our condemnation.

THE PLACE OF FAITH IN THE PRAYER-LIFE

We read that Christ could not do any wonderful works in a certain place because of the unbelief of the people. When the father of the possessed boy said to Jesus: "If thou canst help us, have mercy!" Jesus instantly replied, in substance: "It is never a

question as to what I am able to do. It is only a question as to what you are able to believe. All things are possible to him that believeth" (Mark 9: 14-29). Later when his impotent disciples asked him why they could not heal the boy, he said: "Because of your little faith; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder plain; and it shall remove, and nothing shall be impossible unto you."

That seems a thousand miles away from us, and it only proves how far we are out of touch with a great realm of power which Jesus has opened to his followers. Christ's reference to the mustard seed did not mean that we must have but a little true faith. He had taught them the significance of the mustard seed as a spiritual symbol, which is *its capacity to grow* from such a small beginning to a great tree. Before that day the disciples had reported the evil spirits as subject unto them; but their faith had decreased instead of growing stronger. It is the believer whose faith is growing who will be a channel of divine power. See Paul at the edge of Europe, with a growing faith, say to that mountain of ignorance and superstition and sin: "Be removed!" and it began to move.

One more instance will help us. In John 11 we have the account of the resurrection of Lazarus, where Martha said to Jesus: "Lord, if thou hadst been here, my brother had not died." Then we find her faith reaching out in a longing expectation, as she added: "I know that, even now, whatsoever thou wilt ask of God, God will give thee." Instantly Jesus met it, saying: "Yes, Martha, thy brother shall rise again."

But her faith staggered. She could not get beyond

the belief that every one would be raised at the last day. Then Jesus began to build up her faith, saying: "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *Believest thou this?*"

Her response indicated a growing faith: "Yes, Lord, I believe that thou art Christ, the Son of God." Again he met her faith, saying: "Where have ye laid him?" But her faith staggered again, for he had been dead four days. Surely that was too big a thing for Christ to do! When she expressed her doubts, the words of Christ are actually pathetic in their intensity: "Martha, said I not unto thee that *if thou wouldest believe, thou shouldest see the glory of God?*" That must have meant that, if she did not believe, she could not see the glory of God. How illuminating in explanation of many unanswered prayers!

Scientists tell us that there is no atmosphere out a thousand miles from the earth, and out there the sun's ray is black and cold. It is the atmosphere about our earth which makes life possible to our planet. Even so, *expectant faith is the atmosphere of spiritual power.* Given such faith, and God can release his divine power into human lives.

There is a faith which accepts Christ as Savior with joy. There is a certain faith of obedience, which often stops when it begins to hurt. There is a faith of submission which bears much without murmuring, very beautiful and often seen. But the faith which is lacking in the life of the average Christian is a vivid expectant faith, which alone honors God in prayer, making it a living agency for the release of divine power

into human lives. This faith may be cultivated in every life.

THE LIFE THAT IS SYMPHONISED IN CHRIST

There is one outstanding teaching of Christ regarding acceptable and availing prayer. It is found in Matt. 18:19-20. There Christ says: "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Now that word "agree" is the translation of the Greek verk *symphonise,* and the twentieth verse explains the nineteenth, "For where two or three are gathered together in my name, there am I in the midst of them." That is to say, Christ is the keynote in the orchestra, and all the instruments must be symphonised in him, or there can be no harmony. Here it is evident that no superficial "agreement" is meant. *The whole life must be symphonised in Christ,* as the specified condition to availing prayer.

This explains what it means for believers to be together "in his name" and to pray "in his name." It involves a life attuned to Christ's life in such way as to guarantee friendship with God, which is necessary to availing prayer. This gives us light on the words of Jesus recorded in John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." First the *abiding,* then naturally the *willing* will be free from any selfish aim; and therefore the *asking* will be of such sort as God is eager to grant, when it is best for us.

THE DISCIPLINE OF THE PRAYER-LIFE

Even though our life be in the will of God, it is often impossible to know what is best for us. Christ makes it clear that in such cases God will not grant the particular request, if it be best for us not to receive it. In his loving wisdom God gives one of three answers: (1) Yes, (2) No, and (3) Wait awhile. When God says No it is as clearly an answer as if he said Yes. Many times God waits before giving the answer, in order that a spiritual discipline may secure a better preparation to receive the blessing.

Consider the case of Paul at Corinth. He tells us in his second letter to the Corinthians how he suffered from an affliction of the flesh. The general opinion is that it was some incurable trouble of his eyes. We know he wrote little with his own hand. In his letter to the Galatians, when thanking them for their sympathy, he said: "You would have taken out your own eyes and given them to me." Paul tells us he prayed again and again to the Lord to take away this affliction; but God said No, promising Paul added grace to bear it. This led Paul to see that *the affliction and the added grace would bring to him a richer spiritual culture* than if the affliction had been taken away, and there had been no occasion for the added grace.

WAITING FOR THE PROMISE

There is an instructive instance of God's delay in answering in the experience of the school of Pundita Ramabai, in India. When the great revival was under way in northern India, she called her teachers and girls

together and said: "We too may have the blessing if we meet God's will. Let us pray that we may know what to do." That was in January, 1905.

She was led to the words in Acts 1:4-8, "Wait for the promise of the Father. Ye shall receive power when the Holy Spirit has come upon you." Ramabai said: "We have never done this. Though we have prayed for the Holy Spirit, *we did not expect any more of his presence to-day than yesterday.* But we will begin now. One hour will be set aside every day for all who wish to come freely *to wait and pray until the blessing comes.*"

All through January they waited and prayed, but no sign of blessing. Ramabai said: "We are not ready yet. There is need of deeper cleansing." Through February they continued, with such heart-searching as had not taken place at first. On through March and no blessing. Ramabai said: "We are not ready yet. There may be some Achan in the camp preventing the blessing." Thus they obeyed Christ's injunction (Luke 18:1) that "men ought always to pray, and not to faint." Through April and May and into June they continued.

On the 29th day of June one of the girls began to pray in the meeting with an outburst of power that amazed them all. She confessed aloud her own sins, and also some of the sins of some others present, of which she knew. One of the functions of the Holy Spirit is to convict of sin, and we can understand that he was doing an effectual piece of work then and there. Soon the agony of sin-burdened souls found voice in confession and cries for forgiveness. For weeks God did a work of cleansing and anointing, which was the

beginning of that marvellous wave of power which swept over that part of India in 1905.

The author was in India at that time and witnessed those scenes where God would bare his mighty arm of power. It was no superficial movement, but thoroughgoing. One of Ramabai's teachers told us how significant it was that the first person to receive the blessing was not Ramabai, or any of the teachers, but one of the humblest girls in the school. There followed such eager efforts at soul winning as would be the natural result of such an experience. The thoughtful Christian will learn much from this incident.

BLESSINGS THROUGH SUFFERING

Some years ago a godly woman was suffering furiously from spinal trouble. Yet by her bedside there stood a little table on which her open Bible rested. Her face was always shining, as she testified daily how good God had been to her. One day she said: "Before I was afflicted, I was a butterfly. Though a church member, I never had a real experience of Jesus Christ as my Savior. I was absorbed in worldly pleasures. But when I was laid upon this bed of pain, I began to see how frothy and superficial that life is, and I turned to God for help. Oh, I know what the psalmist meant when he prayed: 'Make us glad according to the days wherein thou hast afflicted us.'"

We read in the epistle to the Hebrews, 12:3-11: "Whom the Lord loveth, he chasteneth." But chastening is not punishing. It is making chaste. It is purifying the gold, and getting rid of the dross. Many know the truth of the words that follow: "No chasten-

ing for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are rightly exercised thereby." It is as Paul said: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

One very important reason why we need this experience of suffering is that unless we knew something of it, we could not possibly sympathise with the sufferings of Christ. We could not have any appreciation of his cross and his dying love for us. Only thus can we enter into the cross-bearing life in fellowship with our Savior.

THE CLEANSING POWER IN PRAYER

The experience of Ramabai's school suggests that when God does not grant us our petitions, it is often because something in us needs to be cleansed away. Or he sees that it is not best to give us the desired blessing. This is often because we are not ready to receive it. *We need a more genuinely surrendered life.* The average Christian is not dead-in-earnest in desiring a reasonable victory over such habits as a quick temper or a dozen compromises which mark us as living defeated lives.

When the surrendered life is mentioned, many suppose it means giving up certain pleasures and undergoing certain hardships, which would make life very dreary. But such an idea misses the truth. *Every one is living the surrendered life.* It is only a question as *to what life* you are surrendered. Paul puts it before us in Romans 6: 16: "Know ye not that to whom ye

yield yourselves servants to obey, his servants ye are to whom you obey; whether of sin unto death, or of obedience unto righteousness?" Yes, Paul, we do realise it, when we stop to think of it; but we never thought of it seriously before.

When we talk of self-denial, a similar situation faces us. We must ask: "Which self?" When we surrender to the enemy and say Yes to the lower self, *we are denying the higher self.* We are saying No to the deepest longings that may yet be in us. But when we surrender to Christ, we say No to the lower self, and climb on the stepping stones of conquered appetites and unworthy compromises up to the highest levels of moral and spiritual values, meeting the deepest longings of the soul that can never be satisfied with the husks of the world.

THE PRAYER-LIFE EXPRESSED IN WORSHIP

There are definite promises for collective prayer. Faith is strengthened when "two or three are gathered together" in the name of Christ. Faith is also strengthened in public service when the message exalts God's truth, and prayer in which the Holy Spirit is the leader develops an atmosphere charged with the sense of communion with the Lord who is "in the midst." But the reality of worship involves much more than a specific act of devotion.

It is a familiar fact that the word "worship" is a contraction of *worth-ship.* All true worship involves a recognition of worth-ship in the object of one's adoration. There are two kinds of worth-ship to be appreciated in the worship of the true God. First, the

inherent qualities of character, such as God's infinite purity, his majestic holiness, his divine unselfishness, his forbearing, forgiving and redeeming love, his supreme wisdom, his omnipotent power. Before these we bow in adoration and praise.

Second, is the worth-ship to be realised in "value received" by us, in all that God has given us in Jesus Christ. Here we kneel at the foot of the cross, unable to measure the value of God's "unspeakable gift." Hence responsive worship goes beyond appreciation to appropriation, and our profession becomes possession. Nay, our devotion becomes consecration in loyal allegiance to Christ, which is our "reasonable worship" (Rom. 12:1, margin).

The truth goes deeper. Every human soul desires to possess what he or she deems to be most worthwhile. One is stirred by the evidence on every side of perverted tastes and distorted judgments. Now the fact is that the real object of one's worship is this thing, or this life, which one most desires to have or to be. Many idolatries to-day usurp the place of God in the throne-room of the soul. What is your real enthusiasm? What do you want most? That is the real object of your worship.

STEWARDSHIP INVOLVED IN THE PRAYER-LIFE

The loyal Christian is eager to be used in God's service. This leads to the prayerful purpose to be *usable*. God cannot do much with a compromising Christian. His life neutralises the words of his profession. We all realise that life is a stewardship. We are to share what we have with those who have not,

and who need. It is at this point that many of us fail.

Some years ago a young woman told her pastor that she desired to unite with the church. At the close of a satisfactory conversation, she said: "One thing I want to say. I do not expect to stop going to the theatre just because I unite with the church." The surprised pastor replied: "Why, we have not mentioned the theatre. As I understand your statement, you are ready to give Christ first place in your life." She said this was true. Then her pastor said Christ would help her to make right choices about all such matters.

Then he asked: "How much money do you expend each week on the theatre?" She frankly calculated aloud her commutation ticket, her lunch before the matinée, and her price at the theatre, totalling about two dollars a week. Then he asked: "How much do you subscribe each week for the support of the church and its benevolences?" She hesitated, as the color mounted to her hair, and then said: "Why, my subscription is twenty-five cents a week. I have felt that was all I could afford." "And you say you have given Christ first place?" he asked. She was silent and clearly distressed. He asked her to pray about it and tell him later the result of her consideration of the matter.

Is this an exceptional case? Is it fair to say that one may test his real Christianity by the way he spends his money? Must we not admit that by so much as one's personal program, with self at the heart of it, is placed ahead of the program of Christ for us he measures the degree of his loyalty to Christ? It is not what we give that determines the matter. It is what

we keep back for ourselves. Stewardship is a certain index of the reality of our prayer-life.

THE MINISTRY OF INTERCESSION

In the next chapter we shall consider the challenge to Christian service; but one phase of that service is a part of the prayer-life. It is the ministry of intercession, which is a neglected feature of our service. The Scriptures emphasise the importance of this ministry. In I Sam. 12:23, we have Samuel saying to Israel: "God forbid that I should sin against God in ceasing to pray for you." In Is. 59:16, we read: "The Lord saw and wondered that there was no intercessor." These are arresting statements. Paul wrote to the Romans (15:30): "I beseech you that ye strive together with me in your prayers to God for me."

It is clear that intercession tends to sympathy, to unselfishness, to the desire to help others, thus bringing a reflex blessing; but some do not just see how our prayers can help others. We have noted that the whole trend of New Testament teaching leads to the conviction that our prayers meet a law according to which God releases his power into human lives.

The self-revelation of God makes it clear that he is ever living to give himself to his creation, giving his thought, his love, his power. He is doing this also through his Son and his Spirit, and through his angels who are "his ministering spirits sent forth to minister to those who are the heirs of salvation." Here is our clue. God is seeking more channels, and still more, through which he can release his power into the lives of needy men. Just as we turn on the switch and re-

lease the electric current into our homes, or factories, or into a dozen channels of power, even so prayer makes the contact with God's available resources, and we become "live wires," as our intercession brings our fellowmen into that same contact, whether next door or at the ends of the earth.

If we ask why God does not accomplish this work without waiting for us to co-operate with him, in obedience to his laws, the answer is found in the same reason for his waiting to give the knowledge of his salvation to a lost world through us. He has made clear his plan to give this salvation to mankind through witnessing and interceding believers. We can understand, for one thing, how fidelity to this task brings such a development of Christian character in fellowship with God, as would not be possible without this fine experience. We enter into an appreciation of God's redeeming love, and into the meaning of the cross of Christ, otherwise impossible.

Instead of raising questions about why God depends upon us for this help, must we not rather ask how we can be so indifferent to God's plan as Christians generally have been for nineteen centuries? Our help has been so tragically needed among men. Had we been faithful to our possibilities, every living soul on the earth would have known of God's salvation through Christ long ago.

THE HOLY SPIRIT'S HELP IN THE PRAYER-LIFE

The Scriptures teach that one of the functions of the Holy Spirit is to help us in our prayer-life. Of course he reinforces our life at every point, as our Comforter, our Teacher, our Sanctifier, and one way

that he does all this is to help us in our prayer-life. Jude says: "Beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." Paul wrote to the Galatians: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

When Christ is teaching his disciples about prayer in Luke 11, he emphasises the fact that God is eager to give the Holy Spirit to them that ask. The definite teaching in Rom. 8:26-27 is illuminating. Paul says: "We do not know what we should pray for as we ought." That is, we do not know God's will for us as we ought. Hence the comforting statement: "But the Spirit himself maketh intercession for us with groanings which cannot be uttered." Here is a glimpse at the burden for lost souls. Then note: "He that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the saints *according to the will of God.*"

That means that when our petitions are according to the will of God, as we give the Spirit place in our prayer-life, he gives us the assurance of faith which enables us to pray without doubting, urged by James as vital in availing prayer. Many a child of God can testify that at times this assurance of faith has been given us as we have prayed, and in all such cases, the petition has been granted. Hence we must cultivate "praying in the Holy Spirit."

SPIRITUAL DISCERNMENT THROUGH PRAYER

One more testimony regarding Christian experience should be mentioned. Many questions arise about all

sorts of subjects, concerning which we desire light. The only reliable answer to all of these questions must be the teaching of the New Testament. Men will be helpful only as they can point clearly to the light found in the Word of God. Where the New Testament does not speak, we may be certain that it is best for us not to know in this life. One of the greatest blessings marking our human limitations is that we cannot know our own future in the details of the earthly life.

Now the truth is that as one comes to give God time to cultivate friendship with him, and feeds upon the bread of life in the divine revelation, in meditation and prayer, he learns to interpret the mind of God, and finds adequate light on all of his problems. The faculty which is developed as a result of this *growth in the abiding life,* is spiritual discernment. Think of this.

Yonder is a lawyer gifted with legal discernment, or a physician gifted with medical discernment, or a musician with musical discernment. How did they arrive at this state of power? Not over night. Only through years of application. This is what Paul had in mind when he said (Phil. 3:12): "I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus." That great musician thought music, dreamed music, spent hours upon hours in saturating his very soul with music, until music became his enthusiasm, his very life, as a result of which he could interpret its message with amazing power, enthralling thousands with the magic of his genius.

When Paul said "spiritual things are spiritually discerned," he was true to the experiences of life, and thoroughly scientific. Surely we cannot escape the

obligation which this privilege lays upon us. God talks to us through his Word, and we talk to him in prayer. The Psalmist knew the truth when he said: "Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night." Shall we not also say with him: "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek"?

Chapter XV

THE CHALLENGE TO CHRISTIAN SERVICE

Following the work which God has accomplished *for* us through Christ, and the work which he seeks to accomplish *in* us by his Spirit, there is a work to be accomplished *by* us, if we do our part in realising the program of our Lord. That program involves a large privilege and a large responsibility. The tragic need already suggested challenges us to face our opportunity with a heroic spirit that determines, at whatever cost, to make our contribution to the life of the world that sort of fruitful living which will glorify God and be helpful to men at the point of their deepest needs.

It is evident that the character of the work accomplished *in* us will determine the sort of Christian service to be accomplished *by* us. The attitude we sustain toward Jesus Christ will shape our idea of the service needed among men. We would ask the reader to turn back and re-read Chapter III on *Christian Thinking Necessary*. It was introduced in the early chapters to predispose an inquiring mind favourably toward the study of the book. It should confirm our conviction that only true Christian thinking can lead to adequate preparation for true Christian service.

NOTHING NEW IN MODERN THINKING ABOUT CHRIST

During the war there was much talk about the new day that would follow, and that men would demand a

new Gospel for the changed conditions and modern developments. Whatever new conditions may have come, some things have not changed. Human nature is just the same as always. The fact of sin has not changed in the least. Hence the need of a Savior from sin abides.

Every generation is marked by the emergence of certain changes at various points of its thinking and its enterprises, which may be called new. But the truth as it is in Christ needs no alterations. New conditions simply require an *adaptation of the truth to changing features.* History records the inspiring fact that Christ's teaching has proved thoroughly adaptable to every age, to every clime, to every atmosphere of thinking, to every social condition, and has proved to be the wisdom of God and the power of God to all believers.

One fact must be earnestly emphasised. *There is nothing new in modern thinking about Jesus Christ.* From the first century to our time men have been denying or modifying the New Testament teachings about Christ, with all sorts of variations in their attitude toward him, his deity, his virgin birth, his vicarious atonement, his power to forgive sins, and all the differing interpretations of Scripture which one hears to-day. Through them all the Scriptures abide the same unchanged and unchangeable.

LOSS OF SPIRITUAL POWER FOLLOWS FALSE TEACHING

Whenever these false teachings have poisoned the life of the Church, it has lost its spiritual power. And not until the Church has returned to the old Gospel,

has it experienced a quickened appreciation of the truth, resulting in cleansing from serious compromises with standards of pure and righteous living, followed by a deepening concern to spread the Gospel to the unsaved.

The low level of the religious life of England in the middle of the eighteenth century is a matter of familiar history. The deadly formalism in the Church was the result of the spiritual paralysis which settled upon it as a consequence of the deistic philosophy which then dominated the thinking world. The preaching of the pure Gospel by John Wesley and George Whitefield was greatly blessed of God to awaken multitudes to such profound conviction of sin as to lead thousands to turn to Christ as their Savior. A revival of true religion followed, out of which the Methodist Episcopal Church was born.

A similar atmosphere developed in New England, when David Brainerd was a student at Yale, and laughed at by the Faculty because he stood unflinchingly by the definite teachings of the New Testament, as revealing the only true salvation from sin. Unitarianism had its beginnings in that atmosphere. It never has been marked by spiritual power, according to the confessions of its own candid leaders.

A RATIONALISTIC WAVE IN MODERN THOUGHT

One of the inevitable sequences of the materialistic theory of evolution has been a rationalistic wave which has swept over the thinking world of our time, penetrating every nook and corner of the Christian Church with its subtle poison. The condition presents a real

challenge to our Christian leaders. The wise method in dealing with the situation will not unduly protrude the false teachings, but will offset them by a positive presentation of the truth, which will enable intelligent believers to recognise the error and guard against it.

Accompanying these rationalistic tendencies, we find a number of cults purporting to have something new in religious teaching. In every one of them it is not difficult to trace the teachings of centuries ago. Dr. Jowett has succinctly stated his attitude toward the most conspicuous of these cults, and he may be safely followed by every one seeking reality in spiritual values.

Dr. Jowett said: "Christian science! It first begins by denying my deepest necessity, and then it presents its specific. It first of all resolves sin into a delusion, and my Savior vanishes like a dream. New thought! I have read volumes of it, and when you come to its dynamics, they consist of lifting yourself by your own coat collar. As for spiritualism, all I have to say is, after much reading, that I am waiting for a vessel coming across those mystic waves that is not freighted with triviality, which shall bring to me an argosy of light and truth."

THE FIRST CHALLENGE IS TO CHRISTIAN THINKING

In the light of these facts which indicate the religious atmosphere of our modern life, the first challenge to the thoughtful young people of to-day is the insistent appeal that they shall *think through* the evidence which vindicates the New Testament teaching as the record of God's revelation of truth in Jesus

Christ. He is the only adequate light of life, capable of solving every spiritual problem of the individual and the race. To miss this truth results in a tragedy for the individual and limits his capacity to help his fellowmen. No milk-and-water Gospel will ever save this sin-cursed race.

Earnest students should not make the mistake of reading much about the Gospels, while neglecting the New Testament itself. Give Christ a fair opportunity to make his own appeal. Read his teaching as a personal message.

AN ILLUMINATING ILLUSTRATION

Some years ago the author was in Japan, where he met a major in the Japanese army in the city of Tokio. He had just united with a Christian church in that city, and, in connection with the service, had said in substance: "Long ago I lost all respect for Buddhism, for I had seen the fruits of Buddhism in Japan. For some time I had been reading the teachings of Confucius, supposing they were the best ethics I could find. But I confess to-day with shame that during all that time I loved the life of sin and lived it.

"About a year ago I noticed that a young officer in my command did not go with his fellows into their revelries and dissipations, and I asked him why. He told me he was a Christian, and those things had gone out of his life forever. He urged me to read the Gospels of Jesus. At first I did not heed his appeal; but as I came to realise that he had a moral strength to which I was a stranger, I began to read the Gospels.

I was amazed, for I had never dreamed of such a life as those Gospels portray, and I was fascinated by the wonderful teachings of Jesus.

"As I studied the Gospels, I began to hate my old life of sin, and the deepest longings of my strongest manhood reached out to possess that life which his disciples realised by his help. Steadily I grew toward the day when I realised that if I would be true to him and to my own soul, I must confess my faith and hope before men. This I did, and I am proud to be honoured with a place in the communion of Christian believers. In closing let me testify that *there is a power in the life and teaching of Jesus Christ which is able to change the desires of the human heart, if a man will be honest with him.*"

There are certain so-called modernists who tell us that conversion is simply a natural experience of adolescence, with nothing supernatural about it. That Japanese major would smile at such an explanation of his experience. He knows that *something more than human power* wrought the change in his life. Ten thousand others, men and women, know the same thing, with their cleansed and changed lives, leading them to an eager desire to help others to know of their divine Savior.

WANTED! WITNESSES FOR CHRIST EVERYWHERE

That young officer was witnessing for Christ in his daily life of fidelity in a very difficult environment. He had the joy of seeing his superior officer become an earnest Christian. When the Japanese army had a large contingent in the port of Dairen, that major was

in charge of the commissariat. Every day he slipped away from his office for half an hour to speak to a gathering of men, giving his testimony as to what Jesus Christ meant to him, and urging them to take Christ for themselves. When one is watching for opportunities to witness, they come. Often they come unsought. When every follower of Christ cultivates the fidelity of those Japanese officers, a new day will dawn.

THE CHALLENGE TO CHRISTIAN LEADERSHIP

There is a strong challenge to every Christian bearing the responsibilities of leadership in any relation in life to make that leadership positively Christian, and not just incidentally Christian. This is his *vocation,* whatever his *avocation.* The average church member has no such idea. Until some such conviction grips every follower of Christ, his cause will go on limping pitifully.

Mr. Herbert Croly, said in the *New Republic,* in February, 1922: "Modern civilisation is cracking for want of a religious truth which can earn the allegiance of men by its ability to liberate and integrate human life. . . . Modern science is coming to see that human nature is a combination of *actual unregeneracy and possible regeneracy.*" Here Mr. Croly asserts that science is reinforcing religion in asserting that the familiar saying, "You cannot change human nature," is not true, for ***human nature is being changed*** every day by the power of the Spirit of God. Men are coming into a saving personal relation to Jesus Christ in every land under the sun.

The *Chicago Post,* in discussing one of the popular novels, refers to "the cry for light" by the hero, and says: "The authentic note of the human soul rings poignantly in that cry. It is both incitement and appeal. Can that cry be answered? Yes, but not by weak compromise, not by garbing religion in the motley garb of goodfellowship and joining in the carnival; not by abandoning the high demands of the cross for the pliant policy of 'everything goes and everybody is all right.' That sort of religion for a time may get glad hands; but it will never make glad hearts. Yes, there is light. And those who have seen its radiance *must make it their task* to remove the obscuring screens and let it shine. 'The light of the glory of the knowledge of God in the face of Jesus Christ,' as Paul called it; that is the light of the world."

When the daily press and current periodicals voice the deepest convictions of earnest souls, and the recognised fact that the reason Christianity to-day is not the "liberating and integrating" force in the world that it would be if the average Christian were a faithful witness for Jesus Christ, is it not time for the leaders and members of the Church to shake off the complacency which breeds indifference and respond to the "cry for light," which is being voiced on every side, with a new prayerful purpose to be faithful in the spirit of sacrificial service?

THE NEED OF SPIRITUAL LEADERSHIP

There is no greater need to-day than for young men and women to dedicate their lives to Christian service. Some years ago Dr. John R. Mott urged this need in

a book entitled *The Future Leadership of the Church.* Dr. Mott declared: "To secure men for the Christian ministry is an object of transcendent, urgent and world-wide concern. It involves the life, the growth, the extension of the Church—the future of Christianity itself. . . . Where the Church has proved inadequate, it has been due to inadequate leadership. The enlarging of the kingdom ever waits for leaders of power."

In speaking of the desired qualifications for effective leadership, Dr. Mott said: "Ministers who do not know Christ at first hand, who do not have a clear and vital faith, cannot speak with that tone of authority which should characterise the pulpit. They must have a message and the consciousness of a mission. Men with hearts aflame with the passion of the cross, and ready to stake everything on their cause, will succeed. . . . Above all, ministers should be men whose lives are modelled upon the life of Christ, and are yielded unreservedly to his sway."

The same vital need exists to-day and should be urged sympathetically upon hundreds of young people who might enter this definite life-service. The cultivation of a desirable quality of leadership leads to this devotion. That quality is the strength of character that will say: "I will do what I know to be right, no matter what others may say or do." It was this quality of character which made Joseph and Daniel two of the outstanding young men in the history of righteous leadership, who were greatly used of God.

THE NEED OF CHRISTIAN LEADERSHIP IN THE BUSINESS WORLD

Valid indictments have been made against Christian business men because of their lack of positive Christian leadership in the midst of the un-Christian industrial relations which have existed for centuries between employers and those employed. There has been a tragic lack of constructive effort to apply the principles of Christ's teachings in the conduct of modern business, especially where large numbers of employees have been involved. There are some noteworthy exceptions, and these are pointing the way to a general improvement, which should be realised everywhere without further delay.

The fundamental principle which Christianity puts at the heart of all industrial relations is that *personality must be placed above property*. It is a pathetic story which history records of the way that property has been exalted above personality. It is almost unbelievable that only two hundred years ago, in certain Christian lands, people suffered capital punishment for petty thievery. Life has been held very cheaply all the way along.

At this very moment the failure to grasp and apply the principle is tragic. Not only in those darkened lands where a man will trade his wife any day for a cow; but in our most enlightened countries, where the question of a living wage, which is usually a starving wage, must yield to that of securing a fixed profit for capital invested. If the choice must be made between giving human beings, immortal spirits, a living wage,

and requiring investors to be satisfied with smaller profits, Christianity can take only one position.

The Church has been all too hesitant about the direct challenge to its members who are industrial leaders to rise above the level of self-interest far more than has yet been done, recognising the fact, both on the part of capital and labour, that it is the service of humanity which makes life worth while. Roger Babson has been urging that the spiritual values in the lives of people must be kept in the forefront of the programs of all business concerns, as a necessary condition to the best business success. How much more should it be emphasised as a necessary condition to success in building character on the part of all concerned.

AN INSPIRING ILLUSTRATION

The thorough-going Christian will do more than apply these principles to the technical side of business. He will find a way to witness for Christ in a positive manner so as to bring the people whose lives he may touch into helpful relations to Christ. Some years ago a personal friend of the author was conducting a large business in a thriving city in Iowa. Leaving his family to attend the up-town church, he identified himself with the church where many of his employees were members. He refused to accept office, but was always active in giving sympathetic co-operation.

But this was not all. Every employee was invited to a personal interview in which he urged the claims of Jesus Christ and sought to lead the individual into right personal relations to him. Nothing was said about church affiliations. All sequences from the one

decision were left to each individual. It was made clear, in a kindly spirit, that no decision was to be made to please the employer, but as a thorough-going choice in view of the need of the sinner and the blessings which the Savior gives.

The now familiar methods of giving committees of the employees access to the books, and of consulting with chosen leaders in matters of management, and of encouraging employees to purchase stock, were practised. There was a program of housing, of sanitation, of community welfare, and the natural response to that program. The author was familiar with the conditions and their happy consequences. One felt the atmosphere of the place to be alive with a spirit of Christian brotherhood.

After some years of this program, a strike was ordered over the country in the business with which this plant was identified. Our friend waited for the decision as to what his people would do. We report his own statement regarding the facts. When the strike was ordered, immediately his employees wrote to national headquarters, asking to be exempt from the order. For years they had reported conditions, indicating an atmosphere almost ideal. Their request was granted, and a happy committee informed him there would be no strike. By such Christian methods the industrial problem will be solved.

THE NEED OF CHRISTIAN LEADERSHIP IN SOCIAL LIFE

The followers of Christ were first called Christians in Antioch. It was intended to be a title of derision, because the Christians were known to be pure, to

be honest and to be truthful. The people generally deemed these characteristics foolish and impractical. Antioch was located on the river Orontes. Its social life was so corrupt that when the Roman satirist wanted to describe the increasing corruption of Rome, he said, "The Orontes is pouring into the Tiber."

In this dreadful environment the first Christians lived in such manner as to cause *other people to call them Christians.* But it has not always been so. Later we have been calling ourselves Christians, but often others have had difficulty in discovering any special right to the designation, in so far as our social program is concerned. The history of Christian living has been all too often a story of surrender of worthy standards until the very opposite of the verdict at Antioch has been given.

The statement that Christ was not a reformer, but a redeemer, is inadequate, for he was both. A mere reformer would be unequal to the task of redemption; but Christ was first a redeemer, and therefore a reformer also. He sought to bring the kingdom of God into all human life, and that meant to cleanse the whole social order. He had no slightest idea that society could be cleansed by any program which fell short of the regeneration of the individual life. That day when he set a little child in the midst, saying "of such is the kingdom of heaven," he touched the key to the solution of the problem.

The program for purifying the social order must be one of education that is not merely academic, but is saturated with the personality of parent and teacher, whose examples will reveal the living Christ. There should be instruction in social hygiene, free from that

foolish modesty which hesitates to honour motherhood in a sane and sympathetic manner. The most effective prophylactic is a pure heart.

A wholesome atmosphere must prevail in the home and in the school. Who will claim that most of our homes radiate this atmosphere in a positive and constructive way? Vice-president Coolidge said recently that *the family altar is the anchor* of those virtues which made the home of our fathers a spiritual haven. Let the challenge include the plea for a re-establishment of this sweet institution of the Christian home, with its priceless blessings.

One knows how difficult it will be to emancipate the lives of many Christians from the entangling meshes of modern society. The tragedy of it all is that so much of the social life is pitifully superficial, building nothing worthy into manhood or womanhood; rather is it tending to disintegrate the strength of character which many have. Here is the strategic and imperative opportunity to practise the quality of leadership which will be brave enough to make a beginning with a group of sympathetic friends, who will promote a quiet crusade to live a truly Christian life.

THE NEED IN CITIZENSHIP AND GOVERNMENT

Many so-called good citizens are utterly unworthy of the name. They may be good husbands and fathers, honest in business, kind in friendly contact, generous in benevolence; but they are *miserable slackers* when it comes to fidelity to the privileges and responsibilities of citizenship. They know the republic cannot endure in that "righteousness which exalteth a nation," unless

Christian citizens are faithful to their trust. Yet they deliberately surrender at this point to the enemy. Many will not admit that they are responsible for the reputation we sustain of having the worst-governed cities in the world. But they are clearly responsible.

There are exceptions, but, as a rule, the citizens who are most ably equipped to render the community a worthy service in leadership refuse to accept the call to that leadership, so much needed. Our hope has been quickened somewhat since women have entered this realm of activity. The definite solution to the problem must be recognised to be the training of our young people approaching the gateway of the franchise into citizenship. Fidelity here will change the atmosphere of our thinking upon this subject.

CHRISTIAN LEADERSHIP IN EDUCATION

We have dealt with this subject somewhat in the earlier chapters. At this point it must be said that all of the various spheres of leadership must look to the institutions of learning for the intelligent impulses that will lead to these ultimate ideals. There must be vital religious instruction in the Church to stabilise much that is given in the schools. Everywhere Christian teachers may exercise a more positive influence, without transgressing the rightful limits placed by our adherence to religious liberty.

Too much of a negative attitude has obtained heretofore in this sphere. There is no more important calling than that of teacher. Agassiz was once asked what he considered his greatest work, and replied: "Training two men." Christ on the throne of the life

will reveal himself through the life of the teacher. Christian teachers often have opportunity to guide their students to the feet of the great Teacher. Watching for such opportunity will result in developing a desire to be used of God on the part of the teacher, resulting in blessings to both teacher and student.

INTERNATIONAL RELATIONS AND WORLD PEACE

Everything that Jesus Christ said about the place of love in human life applies as surely to the neighbour who lives on another continent as it does to the neighbour who lives next door. The world is now a neighbourhood. Moreover, "Thou shalt love thy neighbour as thyself" involves the whole life of that neighbour and includes every human being on the planet.

We have recently learned of the futility of education to prevent war, of the inability of commercial leaders to prevent war, of the ineffectiveness of the churches, as we know them, to prevent war; and earnest people are wondering what can be done to guard against a repetition of such expressions of hate, such ruthless policies of destruction, such tragic waste of millions of lives and billions of gold. No intelligent Christian can doubt that the only means which carry any promise of a better day in relations between nations must come by spreading the spirit of Christ in the hearts of men.

Nor can the candid Christian question his plain duty to do everything in his power to prevent a repetition of world tragedies such as have been written into history. It is true that Christ said there would be wars and rumours of wars; but it is also true that

he said: "Woe unto that man through whom the offence cometh." Therefore it is clear that everything that makes for war is contrary to the will of God, and that another war should never come, except every Christian on the planet has done everything in his power to prevent it.

The Christian Church can foster a program with some hope in it, looking to world peace, when a spirit of sympathetic co-operation is cultivated by all branches of the Church. Such movements as The World Alliance for International Friendship Through the Churches, also the Church Peace Union, should receive the hearty support of all believers in the Prince of Peace. The Fellowship of Reconciliation is imbued with the essential spirit. The churches generally must guard against the inertia that obtained before the war. We must steadfastly propagate the truth that we must find a different way from that of blood and carnage whereby nations may arbitrate their differences.

THE UNFINISHED TASK OF SPREADING THE GOSPEL

The advancement of every phase of Christian service we have mentioned will tend to assist the spread of the Gospel. The manifest need of energising the efforts to give the Gospel to every resident in our own land is not open to question. Yet the relative need of the peoples in other lands must be kept in mind. In America there is a Christian minister for about each six hundred of the population. In addition there are all the Christian workers in institutions of learning and philanthropy, supplementing the work of the churches.

But if you set aside twenty-five thousand people in

non-Christian lands to each ordained missionary, giving him also all the supplementary help available, there remain five hundred millions of immortal souls for whom no provision has been made. And this is the twentieth century of the Christian era! Moreover, for every dollar we give for the extension of the knowledge of Christ abroad, we expend over forty dollars at home in all kinds of Christian activities. Paul said to his fellow-Christians: "There be some that know not the name of Christ; I say this to your shame." What would he say to us now?

The burden of this responsibility rests all too lightly upon us. Imagine a man who possesses a specific cure for a fatal disease sitting in complacent indifference in his own home when he knows his neighbour is a victim of the malady! Imagine him raising questions as to why God ever allowed the malady to appear, and excusing his own perfidy by such a subterfuge! No man would excuse his unescapable obligation to his neighbour. Is not this the situation with the Christian who is indifferent to the need of those who have never yet had even a chance to understand the Gospel? Moreover, how can we hope to escape condemnation because of our failure in this regard, in the face of Christ's direct command to go and disciple every creature?

THE CHRISTIAN CHURCH NECESSARY

Bernard Shaw recently expressed the opinion that if the churches should be closed, it would not be long until the people felt the need of them so intensely that they would demand their reopening. Multitudes who inherit and enjoy the wholesome atmosphere of a

community where the church is established are not in a position to realise what the condition would be if the church were gone. Some have known the atmosphere in frontier settlements, with no organised religious influence, even in behalf of the children. Some of us have *felt* the atmosphere of non-Christian lands, realising its unwholesome character.

The Church makes a vital and vitalising contribution to the life of those in whose midst it is established. It strengthens the morals of a community and quickens a sense of the values of spiritual aspirations Godward. Where there are no organised religious influences, lower moral standards obtain.

Dr. Mott says: "The Church has done more to purify, enrich and strengthen mankind than have all other movements. It is still the most powerful and beneficent agency for promoting the cause of morality and religion. The Church furnishes the springs of life and power for all other beneficent institutions and movements. Its work is the most enduring, for it deals with the indestructible part of man."

It is to the Church that Christ has committed the task of organising and developing the supreme business of all redeemed believers, namely, the unfinished task to which we have referred, giving to all mankind the knowledge of God and his salvation through Christ for men. No other organisation has ever been considered as the ordained agency to accomplish this task. No other institution could assume the undertaking. Therefore, if the Church shall fail to be faithful, God will be still further delayed in his program, as he has been through the centuries.

The true Church is not the visible organisation, the

outward institution, in which both wheat and tares will be found until the harvest. The true Church is the body of believers who are seeking to live in loyal, joyful fellowship with Christ, and in obedient service in his name. It is inclusive of many to be found in every branch of the visible organisation, and some who are identified with none.

The true Church will endure, for it is the body of Christ. Often, indeed, the Head is hurt, as the body goes limping along in pitiful lack of spiritual power, giving poor response to his leadership. The secret of its fruitfulness will be found in the degree to which it accepts Christ's life-motto as its own, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The challenge to Christian service involves the privilege and responsibility of supporting the Church of Christ in its established program of worship and service. Many who reveal great organising ability in other movements, and splendid energetic enterprise in their personal business affairs, owe it to the Church to enter into its life and inject just such essentials to success into its plans and efforts. Their first question regarding Church support should never be: "What can I get?", but "What can I give?"

Jesus "as his custom was" attended the synagogue every Sabbath day. Often, we may be certain, he was not edified by the order of service or the droning of the minister; but he met his Father there in the place of prayer, and he knew his example had its influence in the community, where they realised that he gladly recognised his responsibility to maintain all the values which the synagogue represented. His followers could

not do better than follow his example in support of the local church.

Oliver Wendell Holmes quotes with approval Gladstone's statement that church-going is not a matter of fancy for a Christian; it is his duty for the work's sake. Holmes then adds: "I am a regular churchgoer. I should go for various reasons, if I did not love it; but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find that there is in the corner of my heart a little plant called Reverence, which wants to be watered about once a week."

AT THE LAST ANALYSIS, THE INDIVIDUAL

After all has been said, every collective endeavour must be determined in its character and its effectiveness by the quality of the individual units who promote it. Dr. George A. Gordon, of Boston, says concerning this fact: "What we want is triumph over lust, dishonour and shame of every kind. We want to win fairness, reasonableness, integrity, fidelity, a useful life now. Do not cloud the issue. It is yours, and it is mine, and our failure is finally a personal failure, our victory is a personal victory. *Redeemed men, individually, working together, bring on the kingdom.*"

Whatever sense of failure we must have, as we face the unfinished task, and confess the half-hearted way in which we have striven to carry on the work our Lord has given us to do, will serve to put us into the dust of humiliation. There we must again realise *our helplessness apart from him* to rise to higher levels of fidelity and fruitfulness. There we must

bring our unworthy lives in poignant penitence and in eager expectation of faith, in view of his promises to cleanse us again, to anoint us again and to gird us with his power for better allegiance.

Then he will fulfil his gracious promise and *enable us* to realise his will more perfectly. In so far as we unconditionally "yield" ourselves to him, to his indwelling, to his guidance in the pathway of duty, to his comfort in the disciplines of sorrow, to his abiding fellowship with the Father, we shall be able to enter into the experience of Isaiah. He knew that God needed spokesmen and servants. Though humbled in his sense of unworthiness, his deepest desire was to be made acceptable to God, and he eagerly responded to the call, asking to be sent, without asking where he was to go, or what it might cost to go, if only God would use him.

Let us enter into his spirit and attitude, and as we hear the call which he heard: "Who will go for us, and whom shall we send?" let us be ready with him to say: "Here am I! Send me!"

THE END

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